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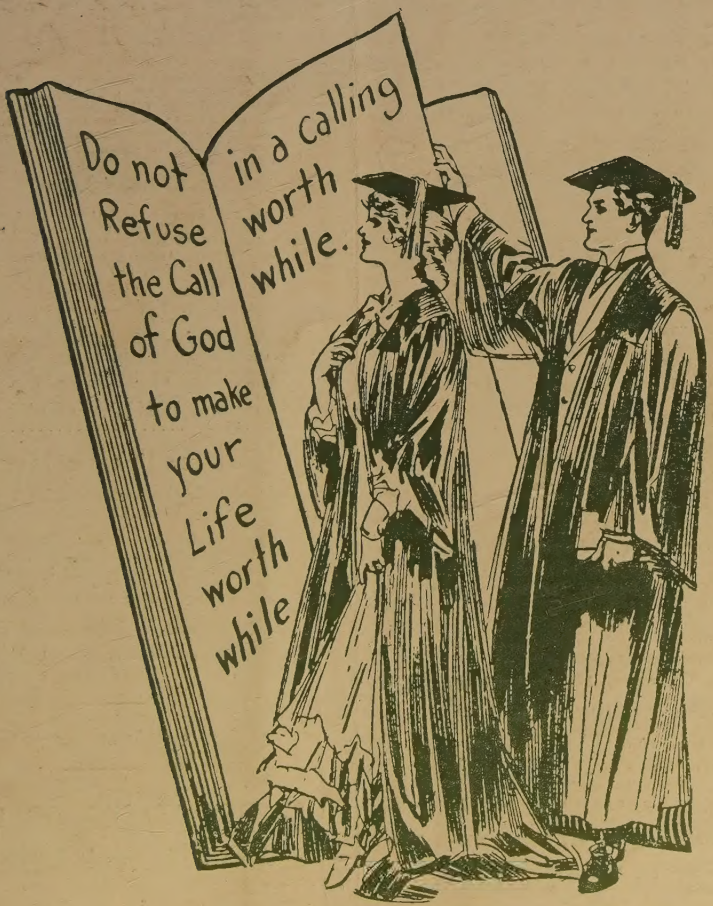
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



GRADUATION MONTH

The

Luther League

of America

THE YOUNG PEOPLE'S ORGANIZATION

of the

UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

THE LUTHER LEAGUE REVIEW CAMPAIGN

Grace League, Omaha, Nebraska

(Which Won the Banner)

The Church's Call to Its Young People

(Reprinted from the Epworth Era.)

NEVER before in its history has the call of the Church to its young people been so loud or so seemingly acute as it is today. We have subscribed our millions to the cause of the evangelization of the world in this generation. We have entered into prayer covenants to this end, and we have planned ways and means to bring about this end; but what will our plans, our prayers, and our millions avail unless we have the necessary human element to carry our plans into effect?

Bishop Denny, one of the ablest men of the Methodist Church, recently made the statement that in the four Conferences over which he presided there was a shortage of one hundred and fifty ministers and that this same condition existed throughout the Conferences of Methodism. This condition of affairs cannot but bring to our minds the statement of the Master: "The harvest truly is great, but the laborers are few." And then comes: "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

Not only is our Church calling for workers in the ministry; but both the home and foreign missionary programs of the Church are being brought to a standstill because of a great lack of consecrated workers.

Thousands of immigrants hungry for peace of mind, body and soul are coming to our shores each year, and our Church is unable to take the message of salvation to them as it wants to. Churches in our mountain districts and in the waste places of our land are pleading for workers. The Church plans to send them through our Centenary Fund, but finds itself helpless, without that human element of which we have spoken.

Young people say: "I can give my money and my prayers, but I cannot go." Did you know that the city mission work of our Church is crying almost on bended knee for consecrated workers who can give all or part of their time? Don't say that there is no place for you in this call. There are thousands of places; you have only to exercise a little initiative, and make your choice. The Church is waiting eagerly to place you as a volunteer wherever you wish to work.

Our Church is handicapped in its efforts to carry the gospel to benighted lands and to those war-torn, almost financially and industrially helpless, peoples of Europe, who are eagerly reaching out for something to bring back their equilibrium. The light of the gospel alone can bring about a real, everlasting peace to this old world, torn as it is oftentimes with its greed for gold and things material. If the Church is unable to send the light to them now, chaos and everlasting ruin may be heaped upon our heads with a certainty as unfailing as the judgment.

Do you say that you desire to do your part, but are handicapped by lack of knowledge? The Church has placed at your disposal and within your reach institutions of learning. Do you say that your special qualifications do not fit you for this service? Many and varied are the qualifications which fit you for this work. The first is the knowledge of God as your personal Saviour, and next comes an overwhelming love of your fellow man. Then, if you desire study and knowledge of the deeper things of God, the Church offers the ministry. If you like adventure, the missionary can tell true stories of adventure that eclipse by far any figment of the novelist's genius. Is it your pleasure to minister to the wants of your fellow man in his physical ailment? The Church offers the medical mission both at home and abroad. Choose for yourself. Do you feel unable to go far way from your place of abode? The Church is crying for workers to lead its children into the Church, somebody to show them the way to a better life away from the allurement and folly of the world.

The Church has a place for you and is calling: "Whom shall I send, and who will go for us?" May the answer come leaping from the depths of your souls: "Here am I; send me."

The summer services in a city church are often trying experiences to the pastor. A great many people go to the country or mountains or seashore, and those who remain permit the bicycle or business or buggy to keep them from services. The burden would be lighter if those who go away would be careful to remember that the financial claims of the church go right on in summer as well as winter, and to the pleasure of the outing add some little self-denial in behalf of Christ and the Church. And it would be a real inspiration to have the church crowded with devout worshipers at each service. Let no obligation to the Church be neglected or discontinued when most needed. He will be healthiest and happiest who grows not weary in well doing, and is faithful in season and out.

The Highest Calling—The Christian Ministry

IT may be impossible for me to convince you that my statement is correct, nevertheless my conviction is that it is an incomparable calling. To that end we are going to present our arguments and, in order not to weary you, they shall be presented briefly under three heads in the alliterative form: Compensations, Conquests, Comprehensiveness.

1. *Compensations.* Much has been said in recent years about the causes of a lack of ministers. Two facts stand out more prominently than all others; one, the treatment received by ministers from certain individuals in some congregations; the other, the small salaries paid. There are grounds for both of these statements: however, congregations are realizing that they must exercise charity towards their pastors just as the pastors must exercise charity towards their parishioners; and they are also realizing that the ministers must be paid living salaries. It is not an uncommon thing to hear of pastors' salaries being raised $100, $300, $500 and even $1,000 a year; and ministers are receiving salaries of $2,000, $3,000 and $5,000 a year. We were recently talking with a major of the U. S. army, and he said he believed there ought to be fewer churches and that no minister should receive less than $5,000 a year. You smile, but it's coming faster than the most of us have any idea. Every congregation that loses its pastor must raise the salary to get another.

But in speaking of compensations I do not have in mind salary, money—I have in mind other things. The minister has compensations that the lawyer, doctor, dentist, banker, merchant, journalist, etc., knows nothing of. To men entering these callings ordinarily the question of prime importance is compensation, while to the minister other questions are the deciding factors. What then are compensations of the pastor which are worth more to him than money?

A pastor accepts a call to a new field. When he steps off of the train a machine stands waiting to carry him to a parsonage, usually put in order, cleaned and ready for occupancy and frequently the pantry is stocked so he need not go to the store before he can eat his first meal. A roof over his head, a place in which to live, a workshop in which to spread out his tools. Few men can enter a town one day and be ready for work the next and that without spending a large sum of money.

Then the hearts and homes of the congregation are open to him. He has a field of labor all ready for him and a corps of workers ready to follow his leading.

The doctor hangs out his sign and then he sits and waits until some one has lost faith in every other physician in the community before he gets a chance to demonstrate his ability. Many a young pettifogger has hung out his sign and starved to death because no one appreciated his ability. Many a merchant has lost every dollar of his investment trying to establish a business.

Then a minister, if he has ability, can win and hold a first place in the community and has an advantage over every other profession. The ministers always have and I presume always will hold a prominent place in the affairs of men. It was remarkable the number of ministers who took part in all the war affairs of the country. The government depended upon them and the communities called upon them and they responded. There are few public affairs where ministers do not take a prominent part. We have stated this before, any young minister of fine parts can go into any community and the very best in that community is open to him. The finest homes, the best company, the great events of the community calling for the exercise of his talents. The doors are open, the invitation is his, men are receptive, his is a half victory before he begins.

And we must not forget that when the minister is about to leave, the congregation passes resolutions of regret and commendation, the ministerial association does the same and the commercial organization does likewise and then all unite in giving him a farewell appreciation. We do not do that for the real estate man, the insurance agent, the merchant, doctor and banker.

And that is not all—when a congregation loses its pastor it puts its hands on his head and says, God bless you in your new field and give you a larger success where you are going; and still more, that congregation follows that pastor with its prayers. It prays that he may have health and strength and a greater success in the new field. And these prayers continue throughout many years. Such things we call real compensations.

2. *Conquests.* We are not thinking of the position and place the minister attains; however, remember it is no mean place. As we indicated above, to say the least, he

has the privilege of a place inferior to none. We are not thinking of worldly conquests, place or pelf. We have in mind greater things. 2 The minister's conquest is the conquest of men. The winning of $1,000,000 is a big thing, but the winning of the man who wins the million so that he consecrates it to the good of man and the glory of God is a far greater conquest. The winning of the mind that it may become a master in the realm of thought is a rare achievement, but the winning of that master mind to the noblest purposes of life is a rarer achievement. The winning of armies enabling men to fight as a unit and snatch victory from defeat is a great feat, but to inspire men to offer themselves as a living sacrifice on the altar of the world's need in order that others may live instead of die is a far greater feat. Napoleon knew he was a great leader of men, he knew he could enthuse them so that they would follow him to the ends of the earth and cast themselves in the trenches and permit his cannon to roll over their dead bodies thundering out a victory, but he also knew that he conquered by his personality, by the thrill of his voice, by the look of his eye, by his indomitable will—he acknowledged that he could not match the power of the Cross of Christ. The humblest servant of the lowly Nazarene holding up the Cross gains a greater victory than the Corsican, for he wins men to life, he wins men to a living service. Then his conquest is greater because he has the privilege of *Transforming Men.*

Our government gloried in the fact that it was able to put the cleanest and thereby the strongest army in the field. Some of the transformations were remarkable, they were real feats. We, as a people, gloried in it, and rightly so. But do you know that few of the transformations remained transformed. Why? It was a transformation under authority. As soon as the government's authority was lifted men went back to their old habits. The transformations obtained by the minister are more difficult, but they are more permanent and far more glorious. And it is these transformations that bring real joy to the ministry. Listen, young man, when we see an individual being gradually transformed until the whole community knows that he has seen the Lord, that is what makes our work worth while.

Every minister has such inspirations in his work. Illustrations: We win men to life and life's service; we see them blossoming into flowers of God's planting under the influence of the Gospel; and these conquests are greater than all other conquests. The merchant provides the necessities and comforts of life, the minister enables us to get true enjoyment out of all of God's gifts and real comfort for the life to come. The doctor heals the bodies of men, the minister heals their souls; the lawyer adjusts the difficulties between man and man, the minister between God and man; the financier piles up a mountain of gold that may take wings in a night or be left to debauch unappreciative heirs; the minister serves to lead men to lay up treasure in heaven where neither moth doth corrupt nor can thieves break through and steal. His conquests are beyond all comparison.

3. *Comprehensiveness, Rather All-Comprehensive.*

I am not now thinking of its pure democratic spirit; that is, it ministers to all alike, rich and poor, literate and illiterate, great and small, white, red, yellow, brown and black. It thinks not of the skins of men; it deals with hearts, and hearts are not affected by the color of the skin. No, we are not thinking of its all-comprehensiveness in respect to race, color or condition. What we have in mind is this, it includes all of man, physical, mental and psychical. It deals with his temporal interests and his enternal welfare; it deals with heaven, hell and judgment; it deals with God and Christ and the Holy Spirit. No other calling is so all-comprehensive. When our temporal wants cease the merchant's work is done, the lawyer's work is done (sometimes it is just begun), the doctor's work is done—they deal with but one world. The minister labors to make this world a better world to live in, but his purpose is to unite heaven and earth. He deals with men in order that he might reunite them with God. His field of operation includes two worlds. The heaven above is greater than the earth beneath; to the same extent the minister's calling is greater than the callings restricted to this earth.

God is greater than man and that calling which is to bring man to that which is greater than all is greater than all earth's callings. Eternity is vaster than time and the great task of the minister is to bring man to eternity: yea, more, the ministry is to interpret to the world the Mind of God; it is to interpret to the world the Love of Jesus Christ; it is to interpret to the world the Operations of the Holy Spirit. In view of these last declarations as well as the foregoing we believe your judgment gives full assent when we say, the Ministry of the Gospel is the highest calling.

—♣—

The other day in the trolley car we noted a pair of capable feminine hands across the aisle, and felt esteem for a worker. Looking at the face to which the hands belonged, we concluded the lady was a painter.

The Deaconess Call and the Luther League

BY HOLGER HOEGH.

THOSE who have visited the Deaconess Homes and the Motherhouses and are acquainted with their activties, recall the origin, development and subsequent growth of the Deaconess work.

The female diaconate is an office and ministry of Christian women in the Church. It is essentially a ministry of mercy in the spirit of Christ. Its work is beside and under the direction of the ministry of the Word. The female diaconate was first established by the apostles.

The deaconess was ordained to her office by a bishop. She was recognized in decrees of councils, as of Nicea A. D. 325, and Chalcedon A. D. 451. Gradually she lost her position through the development of priestly ideas and of celibacy. Finally she was displaced by the nun.

The deaconess cared for the sick, poor, imprisoned and orphaned. She carried the Gospel to homes, catechised women and children, aided the baptism of converts and in the burial of the dead.

In modern times, Rev. Theador Fliedner, D. D., restored to the Church the office and ministry of the female diaconate. He opened the Motherhouse and training school at Kaiserworth, Germany, in 1836. Gertrude Reichadt was his first deaconess. The Kaiserworth Conference was organized in 1861. In 1916 it included 88 Motherhouses with 21,975 deaconesses.

In the deaconess work in the United States, there are 9 Motherhouses. There are 362 sisters or deaconesses who care for or work in 86 institutions or fields of labor. There are 25 different spheres of labor in which the sisters are operating. They are at work in parishes, general hospitals, children's hospitals, dispensaries, district nursing, sanatoriums, homes for the epileptics, homes for agents, homes for invalids, children's homes, orphans' homes, settlement work, relief work, women's hospices, mission cottages, inner missions, social service, kindergartens, kindergarten training schools, school for girls, industrial schools, immigrant schools, Jewish missions, foreign mission fields, including ten in China, one in Africa, nine in Madagascar.

In a peculiar sense this provides a field for the consideration of many Luther Leaguers.

First, consider the deaconess's call. It is the aim of the Deaconess movement to provide everywhere one efficient ministry of mercy, working in perfect harmony with the ministry of the Word, and thus greatly increasing the effective forces of the Church. To realize this aim, there must be a steady stream of candidates entering the Motherhouses. These must come from our Christian homes and from our most active churches. They must come as volunteers, eager to enter a life work affording abundant opportunities for Christian service. Fields are waiting upon every hand. Congregations are pleading for help. The poor, the sick and the neglected are mutely pleading for the aid that only consecrated womanhood can bring them.

There are many women in the Church admirably fitted by natural endowments and Divine grace for this calling. But how shall they be found and how shall they be led to recognize God's call to them for special service in His Kingdom? Here is the opportunity of the Luther League. The Luther League by bringing this work to the attention of its Leaguers can interest some of its members in this great service and do something to advance this Christian work.

Should not we as a Luther League exert our influence in behalf of so Christlike a cause? The answer is Yes. But how? The answer to that question is this: *Advertise the Deaconess movement in every church.* Do what lies in your power to promote interest in the work.

There are several ways in which the Deaconess work may be advertised and promoted by the Luther League. A Deaconess day could be established as a yearly event. Upon this day the Deaconess movement could be brought to the attention of the members of the Church, Sunday School and of the Luther League, by special programs and services.

Special interest also might be encouraged by corresponding with some energetic deaconess. The visit of such a deaconess would indeed be helpful. These are but a few ways by which the Deaconess movement might be advertised. *Advertise the Deaconess work in every church.* Volunteers are needed. Those fitted for this service may often be reached by advertising. When the Government wants volunteers it advertises liberally for them. Posters are placed in every public building. We can promote the idea of advertising for recruits to the Deaconess calling in our local Leagues.

"Why Do I Wear It?"

BY A DEACONESS.

(Reprinted from the Epworth Era.)

"WHY do you wear that horrid little black bonnet with those big white ties? I wouldn't mind being a deaconess at all if I didn't have to wear one of those. Now, I really like the dress."

The speaker was a very attractive young woman with thoughtful eyes and a determined expression.

"Why do I wear it?" The deaconess thus addressed smiled at the questioner. "Why did you come and speak to me? I had never met you before and yet you came and asked me for help. What made you come to me?"

"Oh, well, you looked sort of dependable and—and—" she hesitated.

"Now, be honest; say it!" laughed the deaconess.

"Well, then, I knew from your uniform that you were out for such work, just like a policeman."

"Thank you. Yes; that's just why I wear it. Oh, of course there are some little minor reasons, but that is the big, primary reason. I never go out anywhere but some one comes and asks something. I have had the interesting experience many times of having people pass by the Traveler's Aid and come to me because my uniform was so much more noticeable than their badge.

"Often on the train people come to me. On my last trip out a young woman had come to me and that suggested to me that there might be others, so I sauntered through the coach and on into the next one. I went the whole length of the car and started back. About a third of the way down the aisle a young woman stopped me.

"'Aren't you a deaconess?' she asked.

"'I am,' I replied.

"'I was sure you were from your costume,' she said, 'and I thought you might be able to help this young woman. She certainly needs a friend.'

"'I'll be very glad to help if I can.'

"We turned to a young girl across the aisle. She could not have been more than eighteen. She sat looking out of the window, holding a tiny baby uninterestedly across her lap. I learned that she had just come from the hospital. The baby was three weeks old, and she was going to her mother in B—.

"'Does your mother know that you are coming?' I asked.

"'No, I thought I would find her when I got there.'

"'Isn't your husband living?'

"'The baby's father died last June.' I learned later that her husband was not the baby's father, and had left her because of this.

"There she was on the train, alone, sick and weak, going to a mother whom she might or might not find; and she would reach her destination after midnight.

"Don't you think you ought to send a telegram to your mother?'

"'I can't.'

"I sensed the situation, and said, 'Oh, yes, you can! Here's a man that will be glad to give some toward it,' and the man said, 'Certainly,' and pulled out half a dollar and gave it. I sent the telegram and came back. The young girl who had called me had taken the young mother in to dinner. A motherly old lady was caring for the baby. We discovered that it had not a stitch of clothing but a little slip and the blanket in which it was wrapped. There was every evidence of extreme poverty. We made up a purse of five dollars for the girl, and fixed her up as well as we could. Then I had to leave as we neared my station; but I was certainly glad I was wearing the uniform; and, as I said before, that is why I wear it. It gives opportunities of helpfulness which otherwise would slip by."

"It isn't unbecoming to *you*."

"Would you like to try it on?"

The girl laughed. "Yes, I would if you can slip in here where folks won't see me."

"Suppose it were *not* becoming, but you knew *you* could do better service for the Master with it than without. Would you refuse to wear it?"

The look of determination deepened. "No, if I were sure, I'd wear it anyway, no matter how I looked or what any one said."

"God bless you, dear. But, honest, you don't need to worry. Just look at yourself."

"Why, it is! Why, I never dreamed—why it looks better than my hat!"

"When you get to work you won't have time to think much about your looks, anyway. But now you know why I wear it. There is my train, and here is my card. I will be glad to hear from you. Thank you," as she received the other's card, "I'll be glad to write. Come and join us next fall."

"I believe I will."

—♣—

'TWAS ALWAYS THUS

Visitor—"What does the chaplain do here?"

Freshman—"Oh, he gets up in chapel every morning, looks over the student body and then prays for the college."—*Lehigh Burr.*

Don't Die on Third

BY CHARLES S. BAUSLIN, D.D.

(Reprinted from Lutheran Student Bulletin.)

IT was some time ago when the Tigers were playing a team from Cleveland, Moriarity was on third base. Around the chalk-lined arena 18,000 persons strained themselves in tense expectancy, the score was a tie; two men were out; the fate of the game centered in the white-bloused figure that shuttled back and forth near third; Tigers and Naps stood up at their benches, for the decisive moment had come—Moriarity was at third. He got there by the ordinary events of the game; at the bat he hit the ball and ran to first, another player "bunted" and sacrificed himself to run Moriarity to second, then a long "fly" advanced him to third. There he stood alert and active with the fate of the game in his quick eye, his quicker brain and his running legs. If he failed, he failed not alone, but the team failed with him. If he won, he won not alone, but gave the men behind him their chance for home; in him centered the hopes and fears of the thousands upon thousands of spectators who had forgotten to breathe and so still was the great park that even the breeze seemed forgetful to blow—Moriarity was at third. Much as it meant to have advanced that far, nothing had been accomplished by it. Three-fourth runs are not marked up on the scoreboard. Third base runs never raised a pennant. Third base is not a destination but the last little way-station on the road home. It is better not to run at all than to run to third and die. The 18,000 spectators that kept ominously silent at that moment could be changed into a vortex cheering hero worshipers or into an animated groan by the kind of work a man did between third and home. There is no time for shaking hands with yourself on third; the question is how to get safely away from it; the man on second wants your place, if he can get it, but if you get safely home no one can take that achievement from you. One way to get off third is to wait for some other fellow to bat you off; another way is to get away on your own initiative according to your own secret plans. Moriarity was on third. It is 90 feet from third to home, sometimes that 90 feet is a leaden mile, sometimes a mere patter of lightning-like steps. If it is a mile to you you are a failure, and the great circle of spectators groan for your incompetency. If it is but a lightning streak you are the great man of baseball day. Moriarity was intent on dwindling that 90 feet instead of lengthening it. How many things converged into the few moments he stood there. He watched the signals of the Cleveland catcher—he decided they meant a high ball. High balls meant that the runner might duck low to the base while the catcher's hands were in the air after the ball. Moriarity knew too that a high ball required that the pitcher wind up his arm in a certain way. He knew also that pitchers have a way of winding up when they don't intend to throw the ball. More than that, he knew the pitcher in the box was left-handed and could not keep his eyes on third while winding up.

A Careful Calculation.

That was why Moriarty closely followed all the strains of the signals the pitcher and catcher were making. There was another consideration too—Mullen was up to bat and Moriarity knew that Mullen had a batting average of something like 250, which means that Mullen hits safely about one in four times at bat. Would the ball about to be thrown be one of the "hit" or one of the "missed?" No human calculation could even guess it. If Mullen missed it would be useless for Moriarity to run. If Mullen hit there was still chances of his being put out at first, making Moriarity's run wholly uncounted and ending the inning. There was only one thing to do—make home between the time the pitcher wound up his arm, past all recall, and the time the ball landed in the catcher's glove, making home in the second of time when Mullen's hit or miss hung in futurity. It was to be a contest in speed between a 5-ounce ball delivered with all the force of a superb pitching arm and the 170-pound body of Moriarity; an unequal contest at that, for the 5-ounce ball travels only 60 feet while the runner from third must hurl his body over a distance of 90 feet. All these considerations are in the mind of Moriarity. He builds up his prospective run as an engineer builds a bridge over a torrent, step by step, with infinite pains. Now the Cleveland pitcher is winding up his arm—round and round it swings—he poises himself—there is yet a fraction of a second in which he can recall his intended throw; Moriarity is crouched like a tiger about to spring; now, now—there is a white streak across the field—a cloud of dust at the home plate—the umpire stands with his hands extended palms downward—a bursting roar of acclaim echoes and reechoes across the space of the park; again and again it bursts forth in thriling electric power. That moment was enough

to make a turkey-gobbler gobble in seven barnyard languages; 36,000 eyes are strained toward the man who is slapping the dust from his white uniform—Moriarity is home.

In the Game of Life.

All the world's a baseball diamond. You are one of the players. Remember, had Moriarity been out the night before he would have played the game according to routine, but Moriarity did not carouse; he didn't smoke or drink; he was old-fashioned enough to go to church on Sunday; he know that a clean life means a clear head; he knew that legs that tread the path of irregularity cannot win when running 90 feet against a swift ball that travels 60 feet. He respected his body and his mind and they in turn served him up to the last fraction of their power. Perhaps you have reached first — your elementary schooling—by the efforts of your parents or friends, and maybe their added sacrifices have enabled you to reach second—the completion of your high school training. Then on an additional sacrifice or someone's long "fly" you have advanced to third and you are now in college training. The opposition against you at third is stronger than at either first or second. During college days —while he is on third many a man looks forward to the four to eight years of training and thinks it is too long from third to home. They sometimes leave school to drive a butcher's or grocer's wagon and they "fetch up" among the failures of life. Don't die on third. At third you are to be reckoned with. From third you become either a splendid success or a dismal failure.

Win or Lose.

If Babe Ruth beckoned with his little finger to a crowd listening to a "High Cost of Living Discussion" chains would not hold the rush. You might discover that Jack Dempsey is better known among school children than Socrates. Statesmen running for office are upset because a fast horse by the name of Man o' War is the hero of the moment and shades them down. You agree that home runs may not be so vital as the National Budget System; you concede the truth that a slam on the jaw may be less influential on the future of mankind than international law, and with equal good cheer you grant that a horse, sleek, slender and fleet of foot as he may be, is less like to save posterity than the Mosaic moral code for mankind. None the less all is not bad in some of these things which to some of our good neighbors appear so trivial, or brutal or lacking in intellectuality. I admit there is a very peculiar thrill that passes into the healthy spine of most of us when Babe Ruth steps up to bat, or Dempsey knocks some setup into "interstate commerce," or Man o' War comes down the home stretch like a cyclone. I believe it is the thrill of excellence. Surely it is a good thing that human nature still retains a zealous admiration for figures which represent the instinct to excel. I am not ready to despair of a world in which competition may be sometimes hideous, but where victory, the summit of endeavor, is considered so fine. But, oh, how vastly better it would be if all mankind desired to excel in the higher things. You are being given your one great chance to excel in the game of life—Don't die on third.

What are you doing to win the score that life is ready to mark up against your name? Third base has no laurels on which you can rest — what are you doing on third? Waiting for something to turn up? Don't, nothing turns up, but the thumbs of the thousands of men who watch you may turn down and make you a permanent failure. Are you carefully planning to run from third home; are you taking into consideration every detail, your own powers and talents, every possible factor to win 100 per cent. in the game of life to make a home run?

Moriarity wouldn't have scored had he waited, for Mullen didn't hit the ball and that run was absolutely necessary to save the game. That run was gained in an immeasurable fraction of time, but the difference between success and failure is very, very often measured in seconds. Don't die on third. Moriarity's run was not a foolhardy dash, it wasn't a toss up with luck—it was deliberate mathematical work. Any fool could have led off spectacularly, but only a trained body and an alert mind could have stolen home right under the nose of the catcher whose hands were closing over the ball. Even a game means work—saints or scholars. The great successes in life are not made while men sleep. There is a price to pay. Work itself is a game and has its rules, so don't die on third. Bring to third every bit of your utmost strength, study conditions, postpone thinking of your luck until you hear the umpire call "safe," then you'll be home.

WITHOUT ANY OVERHEAD EXPENSE.

There was a man who did not approve of foreign missions. One Sunday at church a collector approached him and held out the box.

"I never give to missions," whispered the man.

"Then take something out of the bag, sir," whispered the collector; "the money is for the heathen."

The "Feast of Roses"

BY REV. J. F. KNITTLE,
Pastor, Zion "Red Rose" Lutheran Church, Manheim, Pa.

NESTLING among the hills of Northern Lancaster County, about ten miles from the city of Lancaster, there is a beautiful town of about three thousand inhabitants which is replete with many historical associations. Beautiful for situation as it is, clothed with its historical interest, this town is known far and wide over our own nation as well as abroad. What is it that has caused it to be known everywhere? It is an account of the fact that a little clause in a deed written in 1772 is being satisfied annually. Perhaps nowhere else is such a unique service observed in the world. This service is inseparably connected with the romantic history that is associated with its founder, both of the church and the town which is named and laid out after his own native town of Manheim, Germany.

ZION LUTHERAN CHURCH, MANHEIM, PA.

It is on the second Sunday of every June that this most interesting and far-famed service is observed, at which time there is paid to the oldest lineal descendant of the founder of Manheim, Baron Henry William Stiegel, the annual rental of one red rose for the plot of ground given by him to the congregation more than one hundred and fifty years ago. It is this annual rental and its payment, not of money or of any other material substance, but one red rose, nature's floral tribute to be had without money and without price, that gives the occasion to Manheim's most beautiful and interesting celebration of the "Feast of Roses."

At the time when this church property was conveyed to the people of Manheim by the Baron, he asked of them no other consideration for it save what was required by law to make the transaction valid, which was the sum of five shillings, but he incorporated in the deed which is still in the possession of the trustees of the church, this clause in regular legal form, requiring the congregation to "yield and pay therefore unto the said Henry William Stiegel, his heirs or assigns, at the said town of Manheim, in the month of June yearly, hereafter, the rent of one red rose if the same shall lawfully be demanded."

Historical data reveals that twice was this rental of the one red rose paid to the Baron himself, and then for a period of one hundred and twenty years the debt was not paid and in some manner the deed and its requirement were lost to view. With the passing of the years it was only natural that this should be forgotten and in due time all that was dear to the heart of the founder of the church and town became mere tradition and a topic of conversation for the older inhabitants of the community.

When the time came for its third payment the noble benefactor and Baron had

been imprisoned for debt, and after all these years had thus elapsed it fell to the good fortune of the town historian, Dr. J. H. Sieling, to whom much is owed for the historical data of the Baron's life, in a conversation with one of the official members of the congregation who incidentally remarked that, when the Baron lived, he received a rose from the people, which flower was the old beautiful single rose, which was said to have been brought from England by the Baron on one of his business trips. Search was then made which was rewarded by the discovery of the long lost deed and again brought to light that which had so long been lost. At this time, in 1892, a new church was about to be dedicated to the worship and glory of God, and what was more fitting than to observe anew this long-neglected demand of the Baron? The people would indeed thus acknowledge the kindness and benefactions of the Baron and in loving spirit render this floral payment each year which no doubt he received with great joy during his life. Thus then, in this manner it was that in 1892 the first "Feast of Roses" was held. Great preparations were made for the event through publication and announcement. At first it was thought that no descendants survived. But through the widespread announcement of the coming celebration, a letter of inquiry came to hand from one by the name of John C. Stiegel, Harrisonburg, Virginia, and it was he who was present to receive the rose at its first payment after these years had elapsed.

A few interesting facts as to who this Baron Henry William Stiegel was will add still more interest to this article. He came no doubt from Germany and arrived in Philadelphia in 1750, about twenty years of age, with a large fortune for those days—about 25,000 pounds English money. He was an enterprising and industrious young man and soon was owner of large iron works located not far from where the town of Manheim was built. He had a large number of men engaged in his industries. His energies also soon led him to erect the first glass factory in America. This glass is today regarded as very valuable and possesses a peculiar "ring" which is not to be found in any other glass. It is said that this factory was so large that a six-horse team could turn around within its enclosure. He also built a magnificent mansion for himself at Manheim, made of bricks which were imported from England. Within it was beautifully furnished with tilework and tapestries and rich paintings and hangings adorned the walls. He enjoyed the companionship of many people of rank and even shared his possession with George Washington during the Revolutionary War. That he also had the spiritual welfare of his workmen and others at heart is shown by the fact that he would gather these together on the Sabbath days and read from the Word to them and exhort them. But all this splendor and fortune was soon to fade away. He was soon dashed to pieces on the sea of financial distress and on account of the threatened rupture with England due to the war his industries were soon doomed to close, and with creditors pressing him and obligations rapidly becoming more numerous without financial resources to meet them, he was, at last, in 1774, cast into prison according to the then existing law. He was released finally but never regained his lost former possessions. He then began to teach school for some few years and also did some preaching among his own people. He died at the age of 57, but his grave cannot be located. He sleeps somewhere, let us trust, underneath the sod, his grave decorated every year by the hand of nature with the red roses he so much loved.

It is therefore on account of this man and for what he did that this unique annual celebration is observed by the congregation of Zion Lutheran Church of Manheim. By it they will keep alive the memory of him who gave them of his own possessions. Many thousands of people have attended this service and in order to fully understand and appreciate it, it must be observed as an eye-witness. Men in high standing, such as governors, educators, lawyers and others, have been present. Historical societies have attended in a body. For some years Mrs. Rebecca Boyer, of Harrisburg, Pa., a great-granddaughter and the oldest living descendant, received the rose. Then following her, Miss Martha Horning, her daughter, of Newport, R. I., was the recipient of the rose, and now Miss Anna L. Boyer, of Harrisburg, Pa., receives the annual rental every second Sunday of June. Last September when the congregation celebrated its 150th anniversary, it became the recipient of the first three roses that were presented as payment for the debt. These had been pressed and preserved all these years and finally came back to the church which had given them in love as its annual rental. These flowers, together with the picture of Mrs. Boyer, were framed and now hang on the wall of the church. The decorations of the church are most beautiful. Thousands of roses are used. A fountain of water plays within the church. These decorations are in charge of one who has done this annually since 1892. It is always an honor to give the rose with which the debt is paid. Three services mark the day's activities; session

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It Grips the Heart

BY PAUL S. LEINBACH, D.D.

IT is not at all surprising that the Congregations and Sunday Schools of the United Lutheran Church have found the appeal of the Near East Relief so compelling and persistent. Not only have generous gifts been given for the surviving victims of Moslem massacre and deportation in the Near East, but real joy has been experienced in sharing in this sacred work, as is evidenced from the letters received at this effice.

The reason that no other cry for help brings readier response is doubtless to be

found in the fact that the starving little children in Bible Lands have suffered because of the faith and fidelity of their fathers and mothers. The Christian races in the Near East, surrounded by Moslem hordes, having passed thru such terrible years of martyrdom, have given an inspiring illustration to the world of what men and women in our own time are willing to suffer rather than renounce their faith in Christ.

Thousands have undergone torture and death rather than repeat even once the Mohammedan formula. The miserable captives who still remain in Moslem harems are undergoing daily tortures rather than prove false to their Lord.

Armenians and Assyrians, the two oldest Christian nations in the world, are today the outstanding example of sharing in "the cup and baptism" of Jesus Christ, and many thousands of them "bear branded on their bodies the marks of the Lord Jesus."

Moreover men instinctively feel that this is practical Christianity in its best estate. The hundreds of young American men and women who are serving so nobly in the relief stations throughout that torn and desolate portion of the world, gathering into orphanages and rescue homes the pitiful women and little children, are carrying on the work of Jesus; and we feel that the least we can do is to stand behind them with our gifts and prayers. After all, the cheapest thing we can give is our money. "In every part of that devastated land," as the *Public Ledger* recently said in an appreciative editorial, "Americans in the name of the Near East Relief are true to their trust. They have refused to be driven off. They have compelled the Turks and the Russians to respect their property and, above all, their helpless charges. They have effected by moral suasion and by the fear of offending American commercial interests and American public opinion, what could not be done by force of arms, since we have sent no expeditionary force.

"Some day we shall rate at its true value the heroism of these men and women. It is so easy at long range to deprecate missionary zeal and write with a cynical tolerance of an alleged partiality or fanaticism. Those who stood to their work and nobly served will be remembered when their defamers at last are silent in the dust."

But if these fellow-citizens of ours are willing to go over to that stricken country and live their lives so lovingly into the lives of those needy people, shall it be said of us that we have failed to support them?

The Armenian people were our allies in the Great War and rendered a service, the magnitude of which is as yet little appreciated in America. General Allenby has not hesitated to express his profound gratitude for their invaluable help. We are conscious of the promises made to them by the leaders of the Allied Nations; promises which for the most part have been violated or forgotten since the armistice was signed. By this time a free and independent Armenia ought to have been established. Instead of that, their situation was never more desperate. Surrounded by the armies of the Turkish Nationalists and the Russian Bolshevists, they face utter extermination unless the great nations of the world determine to see that justice is done in the Near East.

But whatever the political situation, *the humanitarian work dare not be halted.* If we allowed these little ones to starve, there is one thing concerning which we would

need to be even more distressed than the starving of Armenian bodies; it would be *the starvation of the American soul.*

The Near East Relief, the chartered organization of our Government, has gathered 110,000 of these little children into orphanages, in addition to its establishment of hospitals, relief stations and rescue homes for women released from Moslem bondage. We will not allow these Christian people to die.

The report just made to Congress by the Near East Relief is one of the most inspiring revelations of practical philanthropy in the history of mankind, and its demonstration of the splendid generosity of the American people in the gifts of money, food and clothing must bring joy and gratitude to every Christian heart. But now that we have been instrumental, in the Providence of God, in saving so many lives, and a total of 2,750,000 Armenians still remain, it is unthinkable that we should abandon them to their fate after all the struggles and sacrifices of the years. *How could we hope to win the Near East to Christianity in the coming days if we allowed our fellow-religionists to starve?*

The Luther Leagues will doubtless be greatly interested in the Coupon Books and Stamps which Near East Relief is now using to support this important work. The books are sold for $60, which saves the life of a child for one year. They contain sixty coupons, worth $1 each, each of which provides food for six days. The stamps, which can be secured in books or sheets, are sold at the rate of eighteen for $1, or ninety for $5. Each stamp pays for a meal for a hungry child in Armenia. It is undoubtedly one of the most beautiful and heart-searching challenges to self-sacrifice before the Church today. Everywhere it is meeting with a heartening response. The Christian heart is declaring that America will not abandon Armenia.

Your Ambition

FOLLOWING are some excerpts of a sermon on the occasion of University Day, Sunday, Sept. 26, 1920, in the Lutheran Church of the Holy Communion, Philadelphia, by the pastor, Rev. J. Henry Harms, D. D. The text was, II Corinthians, 5:9, "Wherefore we are ambitious (revised version) to be well-pleasing unto Him."

It's a gripping word, "*Ambition.*" It tells the story in a breath, of human strivings since the hour when Desire trampled Duty in the heart of Adam in the beginnings of the race.

It has been called all kinds of bad names —"Mother of hypocrisy," "The moth of holiness," "The cause of madness."

Is *Ambition* bad?

That depends! It may be bad, it may be good!

Who are these protesting in the text—"*We are ambitious*"? We understand that this is the profession of a saintly man by the name of Paul and of his children in the Gospel.

And what are they ambitious for? To *please God.*

Was that wrong?

Ambition is right or wrong according to what it does and according to what it makes of us.

It's a good servant—but an atrocious master!

It can produce Napoleons—or it can produce St. Pauls.

Look at St. Paul—a young man from the town of Tarsus, going down to Jerusalem—going to school at the University of Gamaliel.

He is setting out to be a First-Rater, nothing less in his day and generation.

He is resolved to make the most of life.

What happened?

Damascus road, a voice, a conversion!

"Lord, what wilt *Thou* have me do,"—with this ambition that is burning in me?

Transformed ambition!

Christianity a repression.

Not a bit of it.

Christianity brings you bigness, range, and joy!

Christianity is expansion.

To be a Christian is to have the gift of freedom and enlargement.

Jesus came saying—"Diminish nothing that is right. Live the biggest life you can. Don't despise ambition — *master it,* for Me and My Kingdom!"

What hampers? What cripples? What curtails your powers? What cankers character? What clips your wings and clogs your path?

SIN!

We cannot come to highest manhood or to fairest womanhood unless we are ambitious Christians!

The Christian life is a room for ambition to range around in!

There was no abatement of Paul's native genius, no reduction of the ardors and the splendors of his manhood, no quenching of his purpose to make the most of life.

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The Pastor and the Young Folks

THE dearth of local leadership in the rural community is largely due to the failure to train the children. Every pastor should have a time and a place to meet the boys and the girls of his parish for purposes of religious teaching and training. The casual meetings with them in their homes and in the Sunday School will not answer.

Usually the church is the most natural and suitable place. Saturday afternoons is a good time, beginning at the close of the public schools in the spring or early summer and continuing till they open again in the fall. Children of both sexes between the ages of nine and fourteen may be included in this class.

A variety program will be required to cover the ground and to hold the interest. One of the most important things to do is to train in the use of the Bible. The Sunday School puts a "Quarterly" into the hands of the child and he does not learn to use the Bible as a book either there or at home. Each pupil should be required to come to class with Bible in hand. Let the pastor stand before the class each time for a few minutes telling facts about the Bible, how we got it, how it was first written and preserved, and about the different books. Certain choice passages should be read in concert, others assigned to be memorized. Some of the men and women of the Bible may be studied. Contest drills may be given in finding passages, the pupils rising to their feet as they find the place, the first one up to be rewarded by being called upon to read the passage. The home folks may be interested in the Bible by asking the children each time to come prepared the next time to read the story of Joseph and his brethren, not telling them where to find it. They go home asking father, mother, brother, sister where to find the story. It will be gratifying to the leader to note how the children become interested in the old Book as they thus learn to use it and become more and more familiar with its contents.

Another good thing to do in this class is to teach the boys and girls to sing well some of the standard church hymns, memorizing the words. Again, the catechism should be taught to this class. The Intermediate is the best suited to children of this age.

Occasionally choice clippings may be given out to be committed to memory and recited in the class. Have the Christian Training Class sing a special hymn at the church service from time to time.

Here is a good place to introduce and study pictures by the master artists. Reproductions may be had from the Perry or the Brown Company. A high grade of pictures may be introduced into the homes in this way.

The study and training period should be followed by outdoor games, supervised, on the church lawn, in a vacant lot or in a field. Or sometimes they might precede the study period. Occasionally the children may be taken for a hike to study birds, flowers or trees. The series of books on "What Every Child Should Know" (nature studies), published by Doubleday, Page & Co., could profitably be used.

The children should be encouraged to do for others, and given opportunity for such service. The older boys might mow the church lawn and the girls put the church in order. All could bring flowers and dainty things to eat to be carried to the sick and shut-ins by the children on their way home.

At the close of the season have a grand program or exhibition of the things learned by the class during the term, inviting the parents and friends, and serving ice cream or other treat. No service a pastor can render pays larger returns than for time and effort thus spent with the lambs of his flock. Out of such a training class will naturally come the future leaders of the church and the community. Try it, pastor.

WHEN DOES A SOCIETY SUCCEED?

Throughout our church young people's organizations are operating on a broader basis today than ever. They are finding for themselves a real purpose and they are using real programmes. To decide whether a society is a success or failure, we must first agree on a real standard of values. Should a society be judged by its newness, its sociability, its recognition of the sex sentiment, or its opportunity for personal display? Or should we look to see if the members of the society are growing in Christian knowledge and life; if they are rendering definite Christian service; if other young people are being brought into the church because of the society's activities; if the members of the society are enlisting in full-time Christian service as ministers, misionaries, teachers, etc.? The society which can measure up to this latter scale of values need have no fear of being unsuccessful; but it would be difficult to call that society a success which attained only to the materialistic items in the standard first suggested.—*Frank D. Getty in New Era Magazine.*

England's Christian Queen

NO sovereign was more beloved than Queen Victoria. Alexandrina Victoria was born in London, May 24, 1819. She died at Osborne House, Isle of Wight, January 22, 1901. Victoria was Queen of Great Britain and Ireland and Empress of India. She was the daughter and only child of the Duke of Kent, who was the fourth son of George III, distinguished as the sovereign ruling over England at the time of the Revolutionary War. Her mother was the Duchess of Northumberland, who supervised the queen's education.

Many interesting things are told about this great and Christian Queen. During the latter part of her life she was in the habit of having a number of Indian domestics in her household. She would take them with her on her various trips to the continent to the no small inconvenience of the officers of the regiment. These Orientals had to travel by themselves with separate compartments and meals. At the stopping station, they could not go to the buffets with the suite and the other servants, but required their refreshments to be served them in the train. Special arrangements also had to be made at the hotels, at a good deal of trouble and considerable expense. They had practically no duties and by many were considered perfectly useless.

Of all the officials connected with her household Sir Henry Ponsonby, perhaps, had as difficult a position as any. He was a man of 66, of noble blood and connected with many of the great families of England. He was the Queen's private secretary. The position was no sinecure. The Queen was a hard worker, an early riser, and was liable to call on her secretary at any time to look into any one of the numerous matters in which she was interested. He also had charge of her benefactions; and it was here his good judgment, shrewdness, tact, and kindly feeling did much to create among the people that love so generally felt for the Queen. Victoria's charities were never promiscuous. Each case, as it presented itself, was thoroughly and speedily investigated, and the contributions, once they were decided upon, always came so promptly and cordially as to greatly enhance their value. Probably the most difficult part of Sir Henry Ponsonby's work, as private secretary to the Queen, was that in connection with the individuals of the Royal Family. Occasionally differences arose among them, but Sir Henry's wisdom and unvarying honesty of purpose won their regard and confidence, and he was able to pour oil on the troubled waters. His salary was not large, about $10,000, but his private fortune and that of his wife, who was one of the most attractive of the maids of honor to the Queen, enabled them to live in style according to their position. An illustration of the method of Queen Victoria may be illustrated by the case of the late A. W. Von Hoffman, the celebrated professor of chemistry at Berlin. Prof. Hoffmann numbered Queen Victoria among his early patrons. When Prof. Hoffmann was only privat docent at Bonn, Queen Victoria was passing through the university, and having heard of his work, asked to see the aniline colors which had just been discovered. So impressed was she, that Hoffmann's appointment as director of the Royal College in London followed in 1848.

One of the odd stories frequently told about the queen is that concerning her daily rides. She never drove out until 5 in the afternoon. For the most part, she drove in her own or neighbor's forest and not on the high road. The etiquette of Deeside was peculiar. Whoever might chance to meet the Queen on these excursions did well to behave as if he had not met her, not seen her, nor let her see him. He should hide behind a rock or tree, or otherwise as best he might to make himself invisible, and to act as if he had neither eyes to see or ears to hear.

Such was her majesty's wish. It was perfectly understood by those who lived in her vicinity. They studiously obeyed her wish. You might have been going to dine at the castle that evening; reason the more why you should sink into the earth rather than put her majesty into compulsion to recognize your existence, when her soul longed for solitude. On the other hand, if the passerby were neither a tourist nor of such position as might entitle him to be known, but a gillie or a groom, or a laborer, the chances were that upon a signal from the carriage the postilions would pull up their four smoking ponies, and the Queen would ask a kindly question or two of the man about himself and his family. This good Queen ascended the throne of England upon the death of William IV, who was the third son of George III. She succeeded him to the throne June 20, 1837. Her coronation took place June 28, 1838. On February 10, 1840, she married Albert, Prince of Saxe-Coburg-Gotha, who died December 14, 1861. In 1877 she assumed the title of "Empress of India." The jubilee of her reign was celebrated in 1887 and in 1897 came her diamond jubilee, celebrating sixty years of prosperous royal rule over the greatest empire on earth.

Hints for Your Social Meetings

OUTDOOR ACTIVITIES.

ALL outdoors is calling loudly. Your League can find much that is helpful and profitable in transferring its social activities to outdoor pleasures. Here are some hints:

Walk. It is the pleasantest sort of outdoor sociability. Dress for tramping, so that you need not be anxious about the effect of dust. Send the lunch ahead. Walk leisurely, not over three miles an hour. Keep your eyes open as you go. Make little side-excursions by the way if you feel so inclined. Encourage one another. Sing on the journey. Keep up a merry exchange of harmless jokes. Add each pedestrian's mite to the common stock of outdoor knowledge.

The *Lawn Social* is always available where there are plots of real grass available. If a porch is properly situated, a bit of a program may be rendered.

Pedestrian Sociability. Hiking parties are great fun. Have a study of birds on one trip, a study of flowers on another, etc.

Barn Social. This is, of course, to be held in a barn. Lanterns should be hung to the rafters—not the paper kind. Appropriate decorations may be used. The guests may be taken to the barn in a hay wagon. A husking bee would be a good addition to the evening's pleasure.

Three Good Picnic Games. Tennis, volley ball or "fist ball." To be kept in air. Teams of any number, two to ten, line up on opposite sides of a net stretched eight feet high. Mark boundaries of field at points agreed upon, side line being at right angles to net at its end. Put the ball in play by striking with palm or fist, sending it over the net. As long as it is kept in the air, and returned to the other side of the net, it is in play. When it drops, or is hit into net or out of bounds, the other side scores one. Fellow players may toss the ball to one another in order to get it over. Ball must not be caught or held or struck otherwise than with the hands. In starting the play a ball that touches the net as it goes over is a "let" and is served over. In play if the ball goes over after touching the net, it remains in play. The side which first scores twenty-one wins the game.

Baseball played by kicking a football instead of batting; otherwise same as baseball. Use indoor baseball rules.

Playground ball or "indoor" ball. Everybody knows how to play it.

A Country Dinner. Plan a meeting at a farmhouse. Have an old-fashioned dinner, with fried chicken, mashed potatoes, etc. Sing old-fashioned songs. If the house is far away, you might go in a hay wagon. Go in a crowd.

A Community Field Day. This is an event for everyone, the Junior Leaguers as well as the Seniors. School pennants and flags may be used as decorations. Cheers, "yells" and songs should be planned. If the amusements are interesting enough, no one will have to be made to do things, but they will want to enter into everything. Some good games are volley ball, tether ball, prisoner's base, relay races, captain ball, quoits, corner ball, potato race, throwing ball into barrel, tug-of-war.

Tennis Tournament. Plan for a tennis court for wholesome recreation. Arrange a tournament which may enlist anywhere from six to forty players. If it extends over a number of days or weeks the spirit grows.

The Picnic. This has been so often a dismal failure that it is not properly estimated by many people. When it is too big and too laborious, it is a most exquisite form of social torture. But it can be made to furnish social resources of the highest order. Do not undertake too much, do not make the mistake of securing too big a crowd. Do not divide up into groups. Have all things in common. If that is not possible, the company is too large or ill-assorted, and the picnic will be only a moderate success. Be sure to include the old but favorite races, the sack race, the potato race, the blindfold race, and the other producers of athletic hilarity.

Camping Out. No better way to invest some of the vacation time can be imagined than by a sojourn in the woods or by the lake. A Luther League camp is one of the most delightful of summer resorts. A group of congenial young folk, with two or three older folk for company and counsel, can have a "glorious time" at small cost.

(Adapted from "The Efficient Epworthian.")

* * * *

The summer time is a good season to study your community as a whole, to see what social and recreational forces are at work in the neighborhood, and how the League through its Social Committee can meet the needs. Answer the following questions as you make such a survey—What are the most popular forms of recreation in the community? Does the community permit Sunday baseball? Is there a public playground? What recreational features does the Y. M. C. A. and Y. W.

(*Continued on page 34*)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As you read these lines your Secretary will be on his annual convention tour. He is extremely sorry that all of our state leagues did not consult with him in fixing convention dates, because of which he will be denied the privilege of attending several conventions.

At present writing the REVIEW Campaign has reached 1,375 subscriptions and they are still coming in. Make a subscription drive a part of your convention program and take subscriptions on the floor of the Convention. Note on page three Grace League of Omaha, Nebraska, who sent in the largest number of subscriptions, flanked on one side with the banner which they won and on the other with the Luther League's Hero.

The Special Fund has reached $2.500 to date. The receipts for April were $443.53 and the expenditures $221.75.

It is Ascension Day and your Secretary has just returned from service. In the sections of Pennsylvania which are predominantly Lutheran, Ascension Day is observed as a holy day. Business is discontinued and the churches engage in the Chief Service.

In the Epistle for the day we are told: "A cloud received Him out of their sight," but the eye of faith can pierce it, the incense of true prayer can rise above it, through it the dew of blesing can descend. What a comfort to have a Lord who, though absent in the body, can be seen in the beauty of the firmament, lived with in the comfort of the Spirit, received in the mystery of the sacrament! "They shall call His name Emmanuel—God with us."

Yours very truly,

HARRY HODGES.

P. S.—As we go to press we are advised of the marriage of Mr. O. C. C. Fetta, of Indianapolis, and Miss Edna Craig, of Logansport. The REVIEW wishes them a long, happy and prosperous life. *And there are still those who ask—what has the Luther League accomplished!*

An Unfinished Parable

BY THELMA LULL.

(*Epworth Herald.*)

IT happened that there was once a great want and destitution on the face of all the earth.

"Give to us the Bread of Life," cried the people.

Now as it happened, there was a people who had the Bread of Life and they were the people of the Christian Church. The leaders of the Christian Church, seeing the great famine among all the nations, said to one another, "Let us plant a great planting, so that when the harvest is gathered we may feed all these hungry ones with the Bread of Life."

And these leaders sowed seeds of Friendliness, Helpfulness, and Brotherhood in the good soil of the Church. They watered the field with information, and the sunshine of interest shone upon it. Soon the seeds sprouted and grew sturdily. In a little while the field was white with blossoms. And these blossoms were pledges.

"Surely, we shall have a great harvest," said the leaders to one another, "and we can feed all the needy." And they thanked God.

Then there came forth a youth from the people, and said, "When the harvest is ripe, I will help you gather in the fruits and the grain."

And there came forth another youth who said, "I will help you grind the grain and make it into the Bread of Life, ready for the starving peoples."

And yet another youth came forward, saying, "Let me bear the Bread of Life to the nations of the earth." So many youths offered themselves for labor.

And the leaders rejoiced and again thanked God.

Now time has passed and the day of harvest has come. Some grain has ripened, but some needs yet more of the Sunshine of Interest. And those who are garnering the sheaves say there is not yet enough to feed those that hunger.

Now the leaders, as they look over the fields that are ready unto the harvest, are calling for those youths who stood forth from among the people. For today it is time to garner in the grain, to grind it and make the Bread of Life, and to bear it to all the nations of the earth.

The clamor of the hungering peoples is yet heard. "Give us more of the Bread of Life!" they cry.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

CHOOSING A VOCATION

Harold Bell Wright in his book, "Their Yesterdays," tells us that there are thirteen truly great things in life: dreams, occupation, knowledge, ignorance, religion, tradition, temptation, life, death, failure, success, love, memories. He should have added another, viz: "Choosing a Vocation." This is "Graduation Month" when thousands of young people will leave the halls of learning and choose for themselves a vocation. How and with what motive will they choose? For lucrative return alone, or for adequately filling their place in God's program for the world?

We are not here by chance but are here in the providence of God to play our part in fitting this world to present it to our God in that latter day as the heritage of His Christ. This is a solemn fact that we must all face early in life and seek to find our place in that program in the choice of a vocation. On another page will be found an article, "The Highest Calling—The Christian Ministry." Is any young man true to himself or his God who, in choosing a vocation, does not first consider the "highest calling?" Can any young man who believes the explanation to the second article of the Creed do aught else?

There is no higher or holier calling than that of the Christian ministry. No higher honor can come to any young man than a commission from Jesus to go before His face and prepare hearts or cities or nations to receive Him. There is no nobler or more blessed work than that of saving souls and helping men and women to live better lives. The Christian minister's work is not easy. It is full of problems, difficulties and sometimes requires the undergoing of great hardships. Many have given their lives for the Master whom they serve. But, on the other hand, it has its great and compensating joys—such joys as those who have not tried to serve Christ and their fellows can never fully understand, personal joys—the joy of doing the Master's will—the joy of helping humanity. If there are any young men about to choose a vocation among those who read these words, who have a desire to serve Christ and their fellows, in the way that will do the most good and bring the highest joys of life, let them enter the Christian Ministry.

As Lutherans we believe in the "Universal Priesthood of Believers," which priesthood knows neither male nor female and our Church has made provision for the service of its women as well as its men. On other pages will be found two articles —"The Deaconess Call and the Luther League" and "Why I Wear It"—which ought to appeal strongly to our young women about to choose a vocation. What better way to serve the Master, the world and humanity than in this sphere? And the compensations are on a par with the men who serve in the Ministry of the Gospel. We frequently come in contact with our deaconesses and we have never met a more genuinely happy and contented company of women. We may not say the same of those of our acquaintances engaged in business pursuits.

But we may not all be ministers or deaconesses. Our Church, however, has other spheres of service, missionary, teaching, philanthropic, and secretarial, that are calling for recruits. Why not give these consideration and consult the student secretaries of our Church's Board of Education? We have held both business and church positions. The former were a great deal more lucrative than the latter, but no power on earth could induce us to change from the latter to the former again. There are joys which only he who works for the cause of righteousness knows. The United Church asks its auxiliary organizations to assume an objective. Surely the objective

(*Continued on page 20*)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

DISTRICT OF COLUMBIA

WASHINGTON

—An "Officers Get-Together Banquet" was held by the District of Columbia League in St. Mark's Church on Wednesday, April 27. Greetings were brought from the District League of Baltimore, a program of musical numbers, interspersed with singing, was rendered and the following responses given: "In the Beginning," Mr. Harvey Benner; "Our Young People," Pastor J. Weidley, D. D.; "Our Pastors," F. W. Leonhardt; "The Sense of Humor," Pastor J. T. Huddle, D. D.; "At," Selma Trede; "In," Emma Holzer; "Ex," Mrs. S. T. Nicholas. The reception and banquet committee for the event consisted of Harry Fellenger, Miss A. Barbara Wiegand, Rev. Henry Manken, Jr., assisted by the ladies of St. Mark's Church.

NEW YORK

ALBANY

—Emmanuel Luther League is taking the necessary steps toward the support of a missionary in India.

OHIO

—The Luther League of the Seventh District of Ohio held a convention in Dayton, Ohio, Sunday, April 17, at Grace Lutheran Church, for the purpose of reorganizing. The following officers were elected:

President—Miss Catherine Morris, Dayton.

Vice-President—Miss Flora Cammerer, Cincinnati.

Recording Secretary—Miss Orga Lauver, Brookville.

Statistical Secretary—Chester E. Wahle, Cincinnati.

Corresponding Secretary—Albert E. Keselring, Lewisburg.

Treasurer—Milo Smith, Dayton.

A fine program was rendered in which the main speaker was Rev. G. C. Leonard from Africa. Owing to the fact that there was much business to take care of that could not be taken care of then it was decided to hold another convention June 5, at Norwood, Ohio.

MONTANA

BILLINGS

—A Luther League was organized in the First English Lutheran Church by the Field Missionary, Rev. C. W. Seville.

PENNSYLVANIA

YORK

—St. Matthew's League on Sunday evening, April 17, held a rally at which the speaker of the evening was Rev. George Nicely, of Hanover, who told of his recent trip to Japan to attend the World's Sunday School Convention, and who also spoke on the subject, "Reasons for Regularity in Attending Church." Invitations had been given to the young people of the Sunday School, with special announcements sent to the Confirmation class, and the attendance reached 144.

KANSAS

BENDENA

—The League during the past few months has held its meetings in the homes of some of the members, and the change has been found enjoyable. In February a farewell party was held for one of their members.

—A Luther League was organized at Lancaster in March by the new pastor, Rev. Albin Heinz, composed of young people from both St. John's and St. Paul's Churches. It meets in the town Church. The officers are: President, Fred Kloepper; Vice-President, George Dorssom, Jr.; Secretary, Clara Gigstadt; Corresponding Secretary, Dora Kloepper; Treasurer, Edward Dorssom; Organist, Ida Gigstadt. This League starts off with a vim. Mr. Evan Tonsing recently visited this League and gave it some of his enthusiasm.

—The Chapman Junior League recently held a meeting in which every member placed 25 cents on the plate and told how he earned it, the same to go toward the National L. L. debt. The Senior League held a sunrise prayer meeting Easter, on Indian Hill.

—The New Cambria League is now working for a piano for the Church. They recently gave a play and a box supper which netted a neat sum for the piano fund. The evening Church services are well attended by the League members, a feature which could well be imitated in many Leagues over the land.

ILLINOIS

CHICAGO

—On April 1 the annual reunion and reception to the newly confirmed members was held. An unusual feature of this affair was the fact that the boys took care of everything, rendering the program and serving refreshments.

—During Lent our League conducted mid-week services.

—The League paid for varnishing the altar and linoleum for the vestibule and stairs. The boys of the League did the work.

—The Luther League of the Mt. Morris Lutheran Church purchased a new altar and lectern for the Church, which were dedicated by the pastor, Rev. George P. Kabele, at an impressive service on Palm Sunday, preaching a sermon on "The Significance of the Altar." These cost about $175 and were fully paid for on receipt. The League has held regular Sunday evening devotional meetings since organization more than two years ago, using the League topics.

WISCONSIN

MILWAUKEE

—The Lutheran Young People's Federation of Milwaukee rendered the pageant, "The Striking of America's Hour," in the Church of the Reformation on May 24, 25, 26.

—The Young Woman's Lutheran Hospice was opened May 15.

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CHOOSING A VOCATION

(*Continued from page 19*)

of the Young People's Organization (The Luther League) should be LIFE SERVICE.

But, of course, many of us must make the secondary choice — secular pursuit. However, "the earth is the Lord's," and no matter in which capacity we serve, if done as in His sight, we serve Him.

"If done as in Thy sight
E'en servile labors shine."

Let us choose our vocations carefully, prayerfully, remembering that all service counts the same with God, there is no last nor first, and that He who crowns the dying ages bids us serve the great today and in the words of Philips Brooks: "Oh, do not pray for easy lives, pray to be stronger men and women; do not pray for tasks equal to your powers, but powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle; every day you shall wonder at yourself, at the richness of life that has come upon you by the grace of God."

Hints for Senior Leaders

BY REV. J. S. ALBERT.

TOPIC FOR JULY 3.

Plan for a special patriotic celebration, to which the whole congregation is invited. Would be fine for different members of the League to impersonate different characters with reference to periods of American history in which the Lutherans took part; for instance, "The settlement on the Hudson," and give a short resume of this event. "I was among the first settlers on the American continent, when with a band of Danes I settled in the frozen north, in 1619, and in this band was a Lutheran minister, Rasmus Jensen by name, who died Feb. 20, 1620."

"Lutheran Landmarks and Pioneers in America," a splendid book to secure information for the early periods of American history.

Hymns to be used should be of patriotic and national character. "God Bless Our Native Land," "My Country 'tis of Thee," "America the Beautiful," Nos. 489-499 in Common Service Book.

Special music should be prepared for the occasion, vocal and instrumental, and a special address should be prepared by the pastor, or leading layman who is interested in historical events.

This program could be given on the lawn around the church, or at one of the homes of the congregation, but preferably in the church.

TOPIC FOR JULY 10.

Make a special effort to get the heads of families to be present at this meeting and the next. These are two vital topics of interest and importance.

Hymns on the Christian Life and Holiness could be sung. All passages relating to amusements found in Scripture should be given out and read by the different members.

Have topics read on "The Family," "Relation of Family Life to Amusements." What is meant by "Modern Amusements?" "Shall We Be Legalistic or Evangelistic With Our Amusements?" "Sport for Sport's Sake." "License or Liberty in Amusements." "What Is Offered in Our Community Along Lines of Amusements?" "The Library." "Theaters." "Pool Rooms." "Sunday Baseball." "Dances." "Parties." "Entertainments," "Never Trespass on the Questionable." "The Purpose of Amusements." "Recreation Is Re-Creation."

These topics have been given from which choice should be made and papers or addresses given or questions made to be answered.

TOPIC FOR JULY 17.

Again make a stirring appeal for the family present. Work out program weeks ahead. Leader should put himself out on this vital subject.

Hymns on the Family and Christian Life could be sung. All references to family religion from Abraham's time should be looked up in the Scriptures. Psalms that refer to family religion should be used.

A splendid topic for self-examination for the heads of families, in order to better conditions. The Family Pew a lost and fast disappearing habit. Reasons for the change. How can it be reinstated?

The necessity for the family pew. Children in the Church. Are there many present? How to get more to the services. We disapprove and lament the situation, but how to make it better. Parents must realize their responsibility for spiritual training of the children. Parents gladly and frequently take their children to the theater, and sit for hours, but are seldom seen in the House of God. How to remedy this!

Topics like these should be given out by leader to members to discuss. Try to get the Family Pew reinstated. Efforts along this line very practical.

TOPIC FOR JULY 24.

Hymns like "So Let Our Lives and Lips Express," "Blest Are the Pure in Heart," and any others on practical religion could be used.

A good topic on Doctrine and Life. Doctrine emphasized in 16th verse. The basis of all Christian practice is the Word of God. Not only *hearers* but *doers* also.

This is a good topic for the whole congregation, as are all the topics of the League. Try to get more of the members of the church to attend as well as the members of the League.

I make an appeal that all our Leagues try to hold the meetings as scheduled during the hot months, as it is extremely important to get the most out of the topics. Arrange the services so that they will make an appeal to all the members and friends. The leader should be up and doing. Invitations of all kinds and efforts for securing the attendance of members should be made. If these meetings cannot be held on Sunday evening, hold them during the week.

The leader for this topic should give out different articles for discussion. "Relation of Husbands and Wives." "Parents and

(*Continued on page 25*)

Senior League Topics

Sixth Sunday
after Trinity. July 3, 1921.

THE NATION AND THE LUTHERAN CHURCH

(Patriotic—Independence Day)

DAILY BIBLE READINGS.

Monday—Psalm 23.
Tuesday—Psalm 119:41-49.
Wednesday—John 8:21-26.
Thursday—Romans 8:18-39.
Friday—Galatians 5.
Saturday—James 2:1-13.

(Marion E. Potts.)

Lutherans first came to this country from Holland in 1621 and settled on Manhattan Island. There they met with much persecution from the Dutch Reformed authorities, being forbidden to have church or pastor of their own. From this small beginning the Lutheran Church in America has grown to be the third largest Protestant body in this country, a growth due in large measure to the foundations laid by Henry Melchior Muhlenberg in the eighteenth century. In view of this present position we ought to ask, and others have a right to ask, "What has the Lutheran Church contributed and what is it now contributing to the life of this nation?"

Concerning the early Lutherans, Rev. J. R. E. Hunt says in his pamphlet, "Lutheranism at a Glance," "The silent constructive work of the early Lutheran colonists did much towards securing our national liberty and laying the foundations of our republic. The arena of activity of the early Lutherans was not the state house and army, but the home, the school, the church, the farm, the shop, the mine and the factory. The home and the farm are the backbone of the body politic, and it was in these two spheres that Lutherans were strong."

During the period of the Revolutionary War and the establishment of the republic, our work was not silent, however. As early as June, 1774, a group of men, composed largely of Lutherans and presided over by the Rev. Peter Muhlenberg, framed a Declaration of Rights at Woodstock, Va. Peter Muhlenberg, the story of whose entrance into the Continental Army is a familiar one, soon became a well-known figure. Created a major-general, he rendered distinguished service at Brandywine and Germantown. His statue now occupies a place in the Capitol at Washington. General Christopher Ludwig was another Lutheran, whom Washington called "my honest German friend." Then there was Dr. Vodo Otto, surgeon-general, who brought the wounded from Brandywine to his church at Reading. When we come to the organization of the nation we find the first Speaker of the House of Representatives was a Lutheran, Frederick Augustus Muhlenberg.

Coming down in our history, we discover Lutherans among the first to volunteer in 1861 in a company from Allentown and one from Reading, and our institutions at Gettysburg furnished material for student companies organized against Lee's invasion.

Our part in the recent World War was conspicuous, Lutherans furnishing far beyond their quota of men in proportion to their membership. Our service houses for soldiers and sailors were surpassed by none; many were the testimonials from men of every creed or no creed to the physical and spiritual comfort they received at these houses.

A realm in which Lutherans have always been prominent is that of education. John Andrew Schulze, a Lutheran governor of Pennsylvania from 1823 to 1826, helped to prepare the way for public schools in his own state and so in the nation. The Church itself has planted schools and colleges, so that today there is no other church which in proportion to its membership has established so many schools as the Lutheran Church in this country. In the matter of religious education, particularly, our Church has taken the lead among Protestants. We have the best and most scientifically graded system of lessons for the Sunday School. I heard that statement made by a man who was not a Lutheran. Again, her pastors have steadily advocated religious instruction during week-days. Very largely as a result of the efforts of Dr. G. U. Wenner, of New York, the Board of Education of New York City consented last Spring to permit the children to be dismissed one hour earlier every Wednesday afternoon, that they might go to their respective churches for instruction. But because the other Protestant churches were not ready for such action, the resolution is not to go into effect before January, 1921!

Politically, the Lutheran Church has never been prominent. She has always kept aloof from politics because she has contended, and rightly so, that her sole business is to create Christian citizens. Of the Lutheran citizen, Dr. G. W. Sandt says: "The Lutheran has been a faithful and trusted citizen, . . . but he has not had the gift of making his way into positions of influence, where leadership and generalship of a high order are required. He is a good follower, but a poor leader." Let us hope that in the future our Church will furnish more great leaders in every department of life, but let us rejoice meantime in what I believe is our Church's greatest contribution to the nation—her insistence that national salvation can never come apart from individual salvation, that only as God is sanctified in the lives of its citizens can a nation be great.

Seventh Sunday
after Trinity. July 10, 1921.

THE FAMILY AND MODERN AMUSEMENTS

(Practical)

Luke 7:31-35.

DAILY BIBLE READINGS.

Monday—Zechariah 8:1-8.
Tuesday—Exodus 32:1-14.
Wednesday—Isaiah 3:16-26.
Thursday—Isaiah 58:13-14.
Friday—I Cor. 9:24-27.
Saturday—I Cor. 15:20-34.

(Rev. A. Pohlman, D. D.)

TOPIC STUDY.

In this portion of Scripture our Lord shows how difficult it is to please the popular taste; that no matter what one does it is open to criticism by others. One may be a glutton in the sight of another, when, in fact, he may be very moderate in all things.

It shows that "Public Opinion," whatever that is, cannot be set up as a standard of conduct by Christians in their attitude towards matters of conduct. Something more staple is necessary, something that does not change with every generation.

The Lord lays down the principle for His followers that all things are clean to him who so regards them, and if one's conscience does not disapprove, he may do the thing that seems right to him. One's own conscience, not another's, must be one's guide.

Applying this principle to the family and modern amusements, or the modern family and amusements, the same rule may be followed, that whatever seems right in their combined conscience of the Christian family can be safely indulged in by the whole family.

The times in which we live show a constantly decreasing tendency for the family to stay together and find their amusements at home. When so many of the children find it financially profitable to work, they also find it easy to drift from the family circle.

The appeal of amusement made by the "movie" seems to sweep parents and smaller children who would otherwise not see the inside of theatres into their influence in an ever increasing degree, so that, instead of staying at home at night, all want to go to the movies.

The family circle is the most beautiful sight in the world. The reading lamp, with books and magazines, together with innocent games, offers the very best place for companionship and the cultivating of such forces as can be gotten nowhere else in life.

Material prosperity, such as the war brought, in which grown up boys and girls got more money than their parents ever saw, has worked harm to many young folks in producing expensive habits and the continued desire to "do something else."

This desire has led many to the public dance where no uplifting influences were felt, and where much of youth loses its innocence, takes from the family circle that sweet refinement that can be found only

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

in a cultured group of those who live under one roof.

Perhaps there is no greater call today than to develop family life; and to do that amusements must be devised which will hold that circle together. If no such band of affection is developed in the family, then our modern civilization is near to failure.

The place of play must be emphasized in the family. Too much of our fun is of the grandstand kind, in which many look on while a very few play. As games are won by "getting together," so must the modern family learn to enjoy its own companionship.

Modern amusements are not conducive to family life, as they all draw the family apart and the appeal is to different ages to find what is congenial to them. "Back to the Family" is a cry that has not yet been heard in the land. Should the wisest in the family group be willing to plan and work for the good of all, there is no doubt but that the Play spirit can be aroused in the family, and all be willing to spend one or two evenings a week and thus develop their unknown resources.

Since the "movie" is here—and here to stay—the elders can do much to help the younger ones to the formation of right tastes and judgments, thus developing conscience and culture together. Let parents point out the good and condemn the bad.

The family is too precious to wreck on any rocks of modern amusements. It is the place of the Church to call the attention of the children to the value of the home, and urge greater co-operation in all things, of which not the least is that of amusements.

—♣—

Eighth Sunday
after Trinity. July 17, 1921.

THE FAMILY PEW
(Practical)

Luke 2:40-47.

DAILY BIBLE READINGS.

Monday—Deut. 16:16, 17.
Tuesday—Deut. 11:18-25.
Wednesday—Acts 10.
Thursday—Acts 16:25-34.
Friday—I Cor. 14:26-33.
Saturday—Luke 2:40-52.

(H. G. Deininger.)

Civilization is becoming more and more complex, and as this complexity increases the greater and more difficult is the preparation necessary to develop and train children to meet the situations in life, and to assume the responsibilities thereof.

All such preparation is often termed education. Education in its broadest sense. It includes the influence of companions, parents, society, school, state and church. For fullest results each one of these and others must accomplish its share.

In present day life the tendency on the part of many parents is to shift more and more of their responsibility for training their children to others—public and private school teachers, Sunday School teachers and pastors. Such conditions are absolutely wrong and lead to many of the evils of our times.

The family is the unit of our social life, and is of especial importance in this great republic with all the rights, privileges and duties of citizenship. A great revival is needed to restore to its proper place the family and parental responsibility. The home is the important factor in the life of a child. In it should be developed much that no other agency can give. The development of love, sympathy, kindness, obedience, thrift, co-operation and industry all belong to the home. The importance of religious training and education of the home cannot be overestimated. No other person or organization can fully make up this lack if the home fails to do its share in religious training and influence.

The parents should teach the simple Bible stories, prayers, love of God, establish habits of prayer, reading of Bible, and attendance at church and Sunday School.

Does "Family Pew" need interpretation? To some it may mean ownership of a pew, to others rental of a pew. Let us not bother about these practices, but have it mean the pew in which the family sits whether such pew is owned, rented, or free. The essential element is that the family unit is preserved and that the members sit together.

Teaching children at home, bringing them to church and sitting with them in the family pew are highly essential in religious training of children by parents. The parents set a splendid example to the children and form within them the habit of church attendance. The parent who hopes the children will attend divine services and who does not go himself throws away all the weight of influence against the establishment of such habits of attendance.

In the family pew there is established a bond of sympathy, of common interest, between parents and children. This means a better understanding of each other and a uniting in a common activity. What better place is there for a family to establish such unity of thought than in the highest interests of life in religion?

It is well to bear in mind that children should be brought to the church services tactfully, intelligently and not in a way to make it distasteful.

Many parents think that attendance at the sessions of the Sunday School is sufficient. It is not. The church is the end, the goal, and the Sunday School is a means of helping the church. Familiarity with the church service, with church forms and interests must be engendered and attendance is necessary for it. In the family pew the parents and older children can help and direct the others through the various parts of the service. Under such conditions church attendance, church membership and church activity result as a natural growth and the church is gradually given its proper share of the life of the individual, and a religious activity maintained usually throughout life.

The League members can assist in forwarding an increasing continuance of the family pew and of the habit of families partaking of the Lord's Supper together. In the unity of the use of the family pew there is strength, in the scattering of a family (sitting in different pews) there is a loss. The family that sits together is more apt to think together, to study together, to pray together, to work together for the church and for Christ.

Have a member show pictures of the historical family pews of Colonial times and their possible influence on the boys who occupied them and afterwards became the leaders of the nation.

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Ninth Sunday
after Trinity. July 24, 1921.

PRACTICAL RELIGION
(Practical)

Col. 3:16-25.

DAILY BIBLE READINGS.

Monday—Romans 13:8-10.
Tuesday—James 1:19-27.
Wednesday—I Tim. 2:9-11.
Thursday—Eph. 6:1-4.
Friday—I Peter 2:18-25.
Saturday—I Peter 5:1-11.

(H. G. Deininger.)

Practical religion is the actual working out in life of the principles and ideals of religion. Paul, the great idealist, in some epistles becomes in the same or other epistles the great praticalist. Christ was essentially practical and Christianity cannot be otherwise. (Read Matt. 7:21.)

In all activity of man there are three parts—intellect, emotions, will. In religion we must establish the ideals, and establish them so that one feels and desires to make them actual in life by being willing to do the things necessary.

In practical religion we must aim to set a high ideal. This can only be done by a closer communion with God and by companionship of those of high ideals. We ever strive for some ideal. Ours must be Jesus and there must be ever in our lives a determination to fulfill to our best ability those noble ideals He exemplified.

We must strive to work out these principles of Christianity, these ideals, first in ourselves and, secondly, in relation to our fellow-man.

In Ourselves. A Christian must ever fight to attain the highest development of himself. It is essentially practical religion to establish habits of worship, of prayer, of daily Bible study, of right living, of cleanliness of thoughts and acts, of temperance in all things. Search the Scriptures and see how Paul endeavored time and time again to set forth that a Christian must be different from others both negatively and positively—negatively in that he must cast away thoughts, acts, desires, that tend to draw us away from the Church and its Master; positively, in that we must strive to grow in love, hope, Christian purpose, right living, and fill the mind and life with good thoughts and works.

This body, this mind, this soul, this life of mine is a trust from God. It must be kept clean from taint and developed to its highest and best.

Relation to Others.—The second great Commandment was "Love to fellow men." Love worketh no

ill, but good. Place all your relations to mankind under this and see how simple become many apparently difficult decisions.

In the home, in the school, on the playground, in social organizations, in the church, in business, in all life it means fair play, mercy, trust, helpfulness, obedience, love.

In the League, in the Sunday School, in the Church, it means constructive effort, not destructive criticism; it means help and work, not pulling back or tearing down. It means attendance, active participation on the part of ourselves, and the encouragement, the uplifting of others. You are personally responsible for the progress of the church, the Sunday School, the League. Are you doing your share as pupil, teacher, officer, speaker, leader, hearer, or singer?

Missions. "Go ye into all the world and preach the Gospel of Jesus Christ."

Inner Missions. No true Christian leaves it for the other fellow to do. He bears his share.

Do you help bring in new members? Do you help bring back those that are straying? Do you usher, help in every member canvass, act as church officer? Do you help at home—relieve parents of tasks and responsibilities and assume your share of home duties?

Love to My Neighbor! Do you assist in visitation of the sick? Are you furthering the interests of the charitable and mission works of the church or of the community in which you live? What are you doing for the orphans, the aged and infirm, the poor and needy?

Who Is My Neighbor? Christianity knows no color or race. Christianity has led the world to the "Brotherhood of Mankind." Isolation of nations is gone. Internationalism has arisen. China, Japan, India, Africa need Christ. Are you helping by praying, working, giving to win the world for Christ? Are you helping to preach, teach, educate, heal those that know not Christ? (Read Matt. 25: 34-46.)

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Tenth Sunday
after Trinity. July 31, 1921.

MISSIONARY PRINCIPLES IN PRACTICE

(Missionary)

DAILY BIBLE READINGS.

Monday—Acts 4:24-35.
Tuesday—Acts 8:1-8.
Wednesday—Acts 9:1-22.
Thursday—Acts 1:1-8.
Friday—I Cor. 14:23-26.
Saturday—II Timothy 4:1-5.

(Rosalyn Summer Sease.)

MISSIONARY PRINCIPLES PRACTICED BY THE MASTER-MISSIONARY.

(1) *Being a Missionary Where You Are.* Many of us feel that since we cannot be foreign missionaries, home missionaries or deaconesses, there is nothing for us to do. We forget that Christ, the Great Missionary, never travelled far from home. Most of us may be foreign missionaries right at home. All of us can translate the love of Christ into deeds of mercy for those about us. The old world is full of heartaches and soul hunger and physical distress. Men and women crave human sympathy. Who is better fitted to give this than the followers of the lowly Nazarene?

The Master's hand will not be outstretched to your suffering neighbor if you do not hold them out. The Master's words of love and comfort will not be spoken except through your lips. He expects you to put into practice His love principle. Let us look about for opportunities.

(2) *Foreign Missionaries at Home.* Did it ever occur to you that you can be a missionary to the Chinese without going to China? There are Chinese laundrymen in practically every town and village in America. In university cities brilliant young Chinese students are a challenge to every Christian. You may be a missionary to Africans without going to the Dark Continent! Some of us have only to go into our own kitchens. Many Luther Leaguers who live in cities have opportunities to conduct Japanese kindergartens right in America. We may give Sunday School instruction to children from many lands, in American cities. Recently, I heard a minister pleading with young people for help in organizing a foreign Sunday School in an eastern city. In the audience was a young woman who wanted to serve as a foreign missionary, but she was so "far-sighted" she couldn't see that the foreign missionary work had been brought to her own door. Let us open our eyes!

(3) *Practical "Missionary-ing."* Every Luther League should find some way to interpret its missionary spirit into deeds of love and mercy. A girl's society in Pennsylvania conducts a nursery for babies on Sunday morning so that tired mothers may attend worship. A South Carolina society sends several of its members to help conduct Sunday afternoon services at an Old People's Home. Another band of Carolineans provides missionary story hour for children's groups in a mill village. Still another holds a Bible story hour for little negro children in the community. Many Leagues send flowers to hospitals. Others plan regular visitations to county jails. ("I was in prison and ye visited me.") A group of missionary college girls and boys sees to it that every child in one of our Orphanages has a personal remembrance and message at Christmas. I know a League that plans to have certain members assist the parish deaconess regularly. There are so many ways in which we may express our love for our fellow man. Just what is our League doing?

SOME TRUE STORIES THAT ILLUSTRATE THE POINT.

(1) *Are There Any Grandmother Northhouses in Your Community?* She was just a lonely little old lady living in a shabby little old house in an ordinary little village. One day a member of the Young People's Society decided he would go to visit his neighbor. Her lonely heart overflowed with joy as she asked her caller to read the Bible and pray with her. The young man observed that the house was cold; the chimney smoked. Then and there this practical Christian learned that fixing chimneys go along with right praying. For ten years that old lady had been waiting for someone to bring comfort and cheer to her. Is there anyone waiting for you?

(2) *Missed Three Hundred Chances.* Yes, a Sunday School Superintendent passed a house full of children three hundred times on his way to Sunday School, and never once invited them to accompany him! The superintendent just hadn't thought about inviting the "new family," so they had not been to Sunday School for six years! Are you passing by and "just not thinking" about inviting strangers in your community?

(3) *Mission Study and Weeds.* A group of young people had just finished studying "The Church and the Community," and felt that they had done their duty along the missionary line. One day a member of the study class happened to visit an old gentleman who was ill. Upon taking his departure the young man noticed that the weeds were spoiling the old man's crop, and he knew that there was no other source of income. But was that *his* business? He wished he hadn't led that mission study class, because somehow it made him feel that he had a duty, and he felt hypocritical. He had been "preaching"—and now came an opportunity to "practice"! Well, he got busy with the weeds, and saved his neighbor's crop. Don't you think that was practicing the missionary principle?

(4) *A Home Missionary.* "Seven miles from the railroad, seven miles from a grocery store, from a doctor, from a post office, from everything but loneliness and need is a little 'settlement' in the heart of the Cumberland Mountains in Tennessee. These isolated people needed a neighbor. They needed a neighbor who should be both helpful and inspiring. The purpose of our boards of home missions is to furnish neighborliness to isolated and backward communities and peoples.

"Three years ago a young Ohio school teacher was sent to that little community. She was called a 'home missionary.' She began teaching school and practicing 'neighborliness.' She not only visited the sick, she gave talks on health. She organized canning clubs so that the people could have vegetables and fruit all the year. She taught sewing and cooking. She, a slip of a girl from an Ohio village, even taught the boys how to use tools. She circulated a petition and secured rural free delivery of mail. She promoted a community fair. This backward, isolated community is now taking prizes at the country fair. Even farming has been improved by this versatile young woman. A good road has been built through the community. Of course she teaches the Bible on Sunday, in addition to putting into practice its teachings during the week."

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Wrong doing is never the road that leads to the House of Happiness.—Exchange.

Hints for Intermediate Leaders

JULY 3—TOPIC, "HOW GOD HAS BLESSED OUR COUNTRY."

(By Rev. C. M. Teufel.)

July memory chapter, Romans, thirteneth chapter.

Have room decorated with the American and Christian flag.

Hymns—"America;" also "God Bless Our Native Land," sung softly as a prayer.

Psalm 67, Collect, Our Country, page 181 C. S. Hymnal.

Assign papers, "Sketch of the Liberty Bell;" "The Meaning of the Flag." Sing "Star Spangled Banner."

Have read portion of the Declaration of Independence. The two new amendments to the Constitution. The last Presidential Thanksgiving proclamation.

Have recited the words of allegiance to the United States flag and the Christian flag. Any State Sunday School Association can furnish these.

JULY 10—TOPIC, "THE OTHER FELLOW."

(By O. C. Rohde.)

Hymn 223 L. L. Hymnal.

Read Proverbs 15:1-20.

Prayer.

Short papers on the following subjects: (1) "The Other Fellow—the one who is a tale bearer." (2) "The Other Fellow—the one who swears." (3) "The Other Fellow—the one who does not play fair." (4) "The Other Fellow—the one who does not go to Church."

Hymn 135 L. L. Hymnal.

Personal experience with the other fellow.

General discussion.

Hymn 227 L. L. Hymnal.

Lord's prayer.

JULY 17—TOPIC, "OUR MISSIONS IN AFRICA."

(By Rev. Charles M. Teufel.)

Assign daily readings for reading in meeting.

Note the author of this topic, Rev. J. D. Curran. Who he is?

Collect, for Missions. Common Service Hymnal 178.

Hymn, "Morning Light is Breaking."

Assign for sketches—Life of Rev. Morris Officer and Rev. David A. Day. See "Missionary Heroes of Lutheran Church."

See April L. L. REVIEW, Junior Topic, May 1, on Africa.

Have map of Africa on display.

Discuss all possible ways for helping African missions. Write F. M. Beard. Hear about new hospital.

JULY 24—TOPIC, "GOD'S OUT OF DOORS."

(By Rev. Charles M. Teufel.)

Hold meeting out of doors if possible.

Hymn, "Beautiful Saviour, King of Creation."

Psalm 148 in response.

Use Parallel Passages carefully.

Superintendent's Thoughts—Plan:

The Tramp in the Woods.

The Starry Heavens.

The Value and Purpose of "Hikes."

The Out-of-Doors in Doors (fresh air). See Intermediate pamphlet.

Paper, "Jesus Out-of-Doors."

Who Was Burroughs? Thoreau?

JULY 31—TOPIC, "WHAT WE OWE TO ANIMALS."

(By Rev. Charles M. Teufel.)

Hymns on love.

Instead of psalm in response read Matt. 6:25-30.

Prayer, prepared and read by leader.

Consult Teacher-Training Quarterlies, Graded, additional material.

Use blackboard to jot down lesson taught by each separate animal.

Papers, "The Most Useful Animal," "The Value of Pets."

Find out about the Animal Rescue League, if one is in your city.

Someone tell in five minutes, "Black Beauty."

HINTS FOR SENIOR LEADERS

(*Continued from page 21*)

Children." "Servants and Masters." "Our Service Is for Christ."

JULY 31—"MISSIONARY PRINCIPLES IN PRACTICE."

Use Hymns on Missions and Consecration to Service. Get the members to give gist of topic in the church papers and the REVIEW. Special address by the Chairman of Missionary Committee of the Church, or if posible, a missionary on furlough.

Leader should look up the missionary principles and have members state how they are being put into practice. Show how these principles can be worked out in your own community. That we must do the work here as mission work needs to be done everywhere, in America as well as in Asia, in your own community as well as in faraway Africa.

Your time may be your own, but your friends' time is not. You have no right to waste it by not being punctual.—Exchange.

Intermediate League Topics

JULY 3.

HOW GOD HAS BLESSED OUR COUNTRY

Rev. Charles M. Teufel.

Scripture Lesson—Lev. 25:8-10.

Parallel Passages—James 1:25, II Cor. 3:17, Gal. 5:13; 5:1.

Memory Passage—I Cor. 7:22: For he that is called in the Lord, being a servant (slave), is the Lord's freeman: likewise he also that is called, being free, is Christ's servant (slave).

LESSON DEVELOPMENT.

Our Scripture lesson tells us of the old custom among the Jewish people of observing every fifty years the Jubilee Year, in which every person in slavery among them was proclaimed as free. The verse, Lev. 25:10, contains the phrase, "proclaim liberty throughout all the land to the inhabitants thereof," which was inscribed on our Liberty Bell, rung to declare the same truth in 1776.

TOPIC DEVELOPMENT.

God has blessed our country in many material ways. Our wealth is very great. Our natural resources equally so. Our growth in numbers and extent has been marvelous.

But the chief blessing given us of God has been liberty. Ours should be constant jubilee. The blessing was first shown by the noble type of men who declared our independence in 1776.

The blessings of this liberty are seen in what we have been freed from and freed to. Among those saved from are:

From Foreign Control—No nation anywhere is supposed to rule us.

From Human Slavery—The freeing of the negro was a blessing to all.

From Alliance with Rum — Nation-wide prohibition has released us from the guilt of harboring the saloon and encouraging strong drink.

Among those saved to are:

To Freedom of Speech—We dare speak our opinions and beliefs. Only that talk which would incite to overthrowing the government by force is forbidden.

To Freedom of the Press—We dare print anything except the exception noted just previously. Neither dare we send in mails that which will debase our morals.

To Political Freedom—Woman have now been given the vote.

To Religious Freedom — We may worship as we please or not worship. The Pilgrim Fathers who came in the seventeenth century and stood for this great right, received it as a result of Luther's stand for individual rights at Worms in 1521.

EXISTING BONDAGES.

The blessings of liberty are not yet ours fully. We still are bound by the belief that war and force are means for accomplishing things. Also we are much controlled by our wealth. Investment in money still gives more privileges than investment in time, skill, strength of mind and body. Sin is still a monster of might. Choked in one direction it breaks forth in another.

OUR ONLY HOPE.

Unless the truth contained in the memory verse is true of us all, that we are the slaves of Christ, even the blessings of liberty will be changed into chains for binding ourselves. Let us for each one proclaim anew this day for the liberty that is in Christ Jesus.

JULY 10, 1921.

THE OTHER FELLOW

O. C. Rohde.

Scripture Lesson—Phil. 2:1-4.

Parallel Passages—Matt. 22:39; Mark 12:28-33; Luke 10:25-37.

Memory Passage—Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

LESSON DEVELOPMENT.

Who is the other fellow? What can we do for him?

TOPIC DEVELOPMENT.

The other fellow is always there. We cannot get rid of him unless we lock ourselves up for life. Seeing that he is always there, we had better first of all find out who he is, and then find out what we can do for him.

The other fellow is anybody who happens to be around where we are, and also the fellow who is far away from us, but about whom we know. In the story told in Luke 10:25-37 we find that even the person we do not know may be our neighbor, and from this story we can also gather the fact that when we speak of our neighbors it does not only mean the boy or girl next door, or the one sitting in the next seat in school, but that it may mean anyone with whom we come in contact.

How do we meet the other fellow? In a hundred different ways. When we start out for school in the morning we may run into him in front of the house and walk along the street with him; and when we get to school a little early there are a lot of other fellows there already. When we go out to play after school there are always a number of the other fellows there, and no matter where we may go, we will find the other fellow.

What shall we do about the other fellow? What can we do for him? Supposing that we meet him on the way to school. You walk along the street. What do you do? You usually do something besides just walk along. If nothing else, you and the other fellow talk. What about? It is right here where we can do something for the other fellow. Talk right! Talk clean! Make your talk worth while!

The other fellow sits next to you in school. What about him there? You are not supposed to talk to him during class. Don't whisper! You are on your honor to know your own lessons. Don't crib! Don't make the other fellow dishonest by telling him what he should have learned. Don't be a tattle tale! If the other fellow does something he ought not, talk to the other fellow.

After school. A ball game, any kind of game. Be fair! Play square! Give the other fellow the same rights you expect. Above all, keep your language clean! It will help straighten out the other fellow who has gotten into the habit of talking wrong.

During spare time and vacation. Remember the crippled boy. Go to see him and cheer him up. Remember the old lady down the street who cannot go out. Offer to do what is necessary for her. Most likely she will enjoy having you read to her. She is one of the other fellows.

Then in conclusion—always remember that to the other fellow, you yourself are the other fellow, and that as you treat the other fellow, so will he most likely treat you. God's Word tells us about this. Let us follow God's Word in regard to the other fellow.

JULY 17, 1921.

OUR MISSIONS IN AFRICA

Rev. J. D. Curran.

Lesson—John 10:1-16; Matt. 28:19, 20.

DAILY READINGS.

Monday—The Lesson.
Tuesday—Rom. 10:4-15.
Wednesday—Ps. 68:31; Zeph. 3:9, 10; Mark 10: 20, 21.
Thursday—Acts 8:26-38.
Friday—Acts 10:9-28.
Saturday—Isa. 35:1-10.
Sunday—Rev. 7:1-4, 9, 10.
Memory Verses—John 17:20, 21.

When Jesus came to earth He had no idea of confining Himself to the Jews as they expected Him to do.

In our memory verse there is a word which gives us the keynote of our Lord's whole life and work and teaching. We find the same word in John 3:16, in God's declaration of His love. It is the word WORLD.

All our readings and references sound forth this keynote.

Even His disciples had to be given a new vision before the old Jewish selfishness was enough removed for them to go to those of another nationality.

I believe his heart was more weighed down than we are prone to think because of those millions He was constantly beholding "as sheep without a shepherd," not only in Jerusalem and Judea and thereabout but in India and Africa and the islands of the sea.

Long years before God had said the negro should be a part of the ransomed host and yet, according to reliable authority, Simon bearing the cross shows us that then as today the world learns God's ways very slowly.

That book "Missionary Heroes of the Lutheran Church" gives us a good account of two of our pioneer Lutherans in Africa, Dr. Morris Officer and Dr. David A. Day.

To the first belongs the credit of creating our African mission in Liberia and to the second that of maintaining it for nearly twenty-five years.

Let us get the geographical location of our "Missions in Africa." Nowhere else in all of the great African continent are we as a United Lutheran Church doing mission work but in Liberia. Take your map of Africa and trace the coast from Cape Verde towards the Gulf of Guinea until you find Monrovia, the capital of Liberia. This is our seaport and the P. O. address of all our missionaries, but our mission is not located here. Monrovia is located at the mouth of the St. Paul River. The upper basin of this river comprises the territory of our mission field and the river itself is the highway of approach for the first twenty-five miles from its mouth en route to all our mission stations.

Muhlenberg School, our first station and for about forty years our only station, is directly across from the E. V. Day Memorial Girls' School, on a knoll overlooking the river which separates the two schools but leaves them in plain view of each other.

These, our two oldest schools, are located within the civilized district which follows the coast and the banks of the rivers as far as they are navigable. We have three other stations at which American missionaries are stationed and one sub-station managed by a Christian man who only about the end of Dr. Day's career came to mission right from the very jungle. The stations beyond the civilized territory are commonly spoken of as our interior stations. Their names in geographical order are Bethel, about twenty-two miles inland from our girls' school; Kpolopele is about thirty miles beyond Bethel, and Sanoghie, our newest station, is about seventy miles beyond Kpolopele, about fifteen miles from the river and approximately one hundred and fifty miles from the coast.

Every one of our African mission stations is about the same as an orphans' home in this country, where the children are taken and given homes.

The more influential African man with his many wives does not live with his wives and children who are often bought and sold as cattle are here in America, and so there really are no homes such as ours where the children are trained and directed and educated.

How different the life of the native child back in the jungle compared with that of the mission child; the one just growing up surrounded by the vilest and most vicious of vices and general atmosphere without ever knowing that there is such a thing as writing and books; the other being taught to know The Christ, memorizing verses, chapters and books of the Bible, learning to read the Bible for himself, learning to read and write, also to work properly, receiving every help the missionary can give and surrounded by every possible influence to lead them in the true Christ way and make them to enjoy and appreciate all the blessings that go with a true Christian life.

Our African missions have been changing the lives of many of the children and some of the older people from lives of fear, horror and degradation to lives of love, peace and blessing, but what about the masses and masses of men, women and children in Africa who can never be reached without your help and the help of your league?

Some are helping in one way and some in another. Some are giving twenty-five or more dollars each year to pay the expenses of a child in one of our mission schools. Some are giving more and supporting a native Christian mission helper. Some are helping in other ways, but not enough are sending a missionary from their league. I know of two or three leagues who are preparing to send one of their number to Africa. Your league can do some of these things, or perhaps all. Try it and see what you can do.

JULY 24, 1921.

GOD'S OUT OF DOORS

J. Clyde Cloman.

Scripture Lesson—Psalm 19:1-6.

Parallel Passages—Psalm 50:1-6, Psalm 121, Psalm 57:5, Psalm 47:7, Psalm 104:1-26, Psalm 65:9-13.

Memory Passage—"The heavens declare the glory of God and the firmament showest His handiwork" (Psalm 19:1).

LESSON DEVELOPMENT.

When our Scripture lesson was written there were no great industries or cities. There were cities in those times, such as Jerusalem and Babylon, but they were small compared to some of the cities of today. Great steel mills, manufacturing plants and railroads had not yet come into existence.

Many of the people worked in the fields raising corn, wheat and other agricultural products; while others were shepherds. Shepherds in Palestine during Bible times led their flocks to the pasture lands and remained with them, guarding them from wild beasts and other dangers.

David, who wrote our Scripture lesson, was a shepherd. He also wrote the beautiful twenty-third Psalm, the Shepherd Psalm. David became the greatest king Israel ever had, but he is more often remembered as the Shepherd King and the Sweet Singer of Israel.

When a boy, David often led his father's flocks into the hills of Judea, and there, as they quietly grazed, he had time to see and admire the wonderful beauty of God's outdoors. We are not surprised that David who was often alone with God in God's outdoors should exclaim from the depths of his soul—"The heavens declare the glory of God, and the firmament showeth His handiwork."

TOPIC DEVELOPMENT.

God created the outdoors to serve us, His children, in a threefold way:

First, to create within us a love for the beautiful and to satisfy our desire for the beautiful. God through His Holy Word tells us that He is Truth and that His Holy Word is Truth. Everything that is good and righteous is true and beautiful. Everything that is evil and wicked is false and ugly. Outwardly evil may appear beautiful, but at heart all evil is ugly and loathsome. Now we understand why God gave us eyes to see and the great masterpieces of Nature to appeal to our love of the beautiful. God in His outdoors has painted for us pictures which the brush of the artist cannot begin to reproduce.

"Give us this day our daily bread" is a petition of the Lord's Prayer which brings to our minds God's outdoors as surely as the odor of new-mown hay or the morning song of birds. The second purpose of God's outdoors is to provide us with food and clothing. Can you name one food you eat or one article of clothing you wear which does not come from the air above, the earth beneath, or the waters under the earth? Air, earth and water, these are God's outdoors.

The third purpose of God's outdoors is to reveal God as the Supreme Being and Creator. Heathen people see evidence of a Supreme Being in rivers, forests, mountains, wind, rain and sun. Not having the additional knowledge of the Bible, these heathen people substitute the evidence for the Reality and worship rivers, wind, rain and sun. We who are blessed with the Divine Revelation of the Bible see the goodness, providence and love of God manifested in field and forest and in streams and lakes which give and take their colors from the sky. The poet has truly said, "There are sermons in stones and books in running brooks." He who has the open Bible in his hand and God's outdoors before him will joyfully cry out as David did: "The heavens declare the glory of God, and the firmament showeth His handiwork."

APPLICATION.

The outdoors is God's art gallery, storehouse and temple. God's outdoors provides for our threefold natures, for our emotional nature or love of the beautiful, for our physical nature, and for our spiritual nature.

Books on nature will help us to understand and appreciate God's outdoors, but after all, God's outdoors is like God's Holy Religion, to get the very best from it we must experience and possess it personally.

"See thou bring not to field or stone
The fancies found in books;
Leave author's eyes, and fetch your own,
To brave the landscape's looks."

JULY 31, 1921.

WHAT WE OWE TO ANIMALS

Rev. William E. Watts.

Scripture Lesson—Proverbs 30:24-31.

Parallel Passages—Deut. 22:4; Deut. 22:6; Gen. 2:19; Psalm 8:4-8; Proverbs 6:6-8.

Memory Passage—"A righteous man regardeth the life of his beast" (Prov. 12:10).

Our Scripture lesson tells us of four small crea-

(Continued on page 33)

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

ELSEWHERE in the REVIEW will be found the list of Junior Topics for the balance of the year. The general theme is "The Church At Work." There are six missionary Topics, showing the activities of our Church, six Biblical Topics on being neighborly, six Practical Topics, giving ways of working for the Lord, two Historical Topics, three Festival Topics (Reformation, Thanksgiving, Christmas) and several general ones.

In addition a series of Daily Bible Readings on "Workers Together With God," showing workers of the Bible, is prepared.

These topics follow the line of thought of the Junior text-book, "Mr. Friend O'Man," which the Junior leader should get, and organize the Junior League into a special six weeks' "Study Club" for a more thorough study of the book. (Price 60 cents, cloth; 40 cents, paper.) This makes an excellent study for outdoor, summer meetings, and a fine preparation for the whole study for the rest of the year. For the Missionary Topics a special Program Packet with further helps is provided. (Price 30 cents.)

Leaders should study the whole set of Topics carefully, and then prepare a series of envelopes on which the Topics are written, and into which from time to time can be slipped material which will be interesting to use with the Topics. The Lutheran, the LUTHER LEAGUE REVIEW, Lutheran Woman's Work, Lutheran Boys and Girls, all contain much supplementary material. Give this to the Juniors to present at the meeting.

This set of Topics gives a great opportunity for putting the Juniors to work. We must not simply teach, we must give the children a chance to put the truths inculcated into practice. Every one of the Topics gives a chance for some form of service, and suggestions will be given in each program for this "expressional activity." The meeting might be divided into a study period and a work period, profitably.

JULY 3—NEWEST AMERICANS.

See Topic for program. Decorate with flags of all nations. Arrange chairs in small groups to represent different nationalities. Have several who take part in the program in costume. Tell how some of our greatest artists, musicians, scholars, statesmen, and heroes came from these lands. Have Juniors make scrap-books for the children landing at Ellis Island.

JULY 10—SETTLEMENTS AND KINDERGARTENS.

Program—Hymn, "I Think When I Read That Sweet Story"; Prayer by Junior leader; Picture Study, "Christ Blessing the Children" surrounded by all the pictures available of children in our kindergartens and settlements; Topic Study, stories as found in Topic in the REVIEW given by three girls, followed by talk by leader, or worker in one of such institutions: Discussion, What can we do to help? (leader should pick out one settlement or kindergarten nearest home, and suggest making garments, gathering toys, books, or some special form of work for the children to do); Business, roll call, minutes, treasurer's report, reports of committees, old and new business; Closing Exercises, hymn and prayer. Arrange chairs in a circle as in kindergarten. Take the children on a visit to one of our settlements or kindergartens.

JULY 17—THE NEIGHBOR COMMANDMENT.

Program—Hymn; Prayer; Roll Call; Minutes; Treasurer's Report; Study of Topic, (1) Repeat 8th Commandment and memorize the New Testament version, Matt. 22: 37, 38, 39; (2) Topic presented by five Juniors (as given in the REVIEW); (3) How Can We Be Good Neighbors? Discussion. Leader should suggest making the neighborhood better (by planting of trees, flowers, etc., beautifying surroundings of school, church and home, keeping streets clean, etc.), by visiting the sick and unfortunates of the neighborhood; by bringing others in neighborhood to Sunday School and Junior League. Work Period—Leader might prepare a set of charts or a list giving the hospitals, playgrounds, libraries, homes, and other institutions of the town, and suggest ways in which the children might help them. Let the children dress dolls for the children at the hospitals, or make surprise bags filled with cards and some simple gifts for those in the old folks' home. Or the time might be spent in preparing a program to be given in one of these institutions, a simple program of music, songs, recitations, and exercises.

JULY 24—SPENDING GOD'S DAY IN GOD'S WAY.

Program—Hymn; Prayer; Roll Call; Minutes; Treasurer's Report; Study of Topic (1) Topic in REVIEW presented by four Juniors; (2) Blackboard exercise—draw a line in centre of board, write on one side "Some Things Not To Do on Sun-

(*Continued on page 34*)

Junior Luther League Topics
July, 1921, to December, 1921

GENERAL THEME—"THE CHURCH AT WORK"

JULY.

3—(Missionary) Newest Americans. (Boys and Girls Who Have Come to America From Many Lands.) Gen. 12:1-5.
10—Stories of Our Settlements and Kindergartens for Little Americans. Matt. 19:14.
17—(Biblical) The Neighbor Commandment. Ex. 20:16.
24—(Practical) Spending God's Day in God's Way. Matt. 12:8.
30—(Historical) A Soldier Father and Son (The Muhlenbergs). II Tim. 2:3.

AUGUST.

7—(Missionary) Our Biggest Family (Orphan Homes). Jas. 1:27.
14—(Practical) Being Christians Wherever We Are. John 15:17.
21—(Biblical) One Man Who Was a Neighbor and Two Who Were Not. Luke 10:30-37.
28—Books That Are Worth Reading. Prov. 4:5-8.

SEPTEMBER.

4—(Missionary) Our Training Camps (Schools That Train the Soldiers of the Cross). II Tim. 2:15.
11—(Practical) Listening for God's Orders. Acts 8:25-40.
18—(Biblical) The Rich Man Who Would Not Be a Good Neighbor. Matt. 19:16-25.
25—(Historical) "The Lady With the Lamp" (Florence Nightingale). Matt. 10:8.

OCTOBER.

1—(Missionary) Our Island Neighbors (Boys and Girls of the West Indies). Isaiah 42:4.
9—(Practical) Choosing to Do Right. Gen. 4:6, 7.
16—(Biblical) The Woman Who Built Another Room (Shumanite). II Kings 4:8-11.
23—First Things. Matt. 6:33.
30—(Reformation) Standing for God's Truth (Luther). Gal. 5:1.

NOVEMBER.

6—(Missionary) How the Church Grows in America (Our Home Missions and Church Extension). Psalm 33:12.
13—(Practical) Three Young Men Who Stood Upright. I Dan. 3.
20—(Biblical) Who Shall Be Invited? (The Marriage Feast). Matt. 22:1-10.
27—(Thanksgiving) What I am Thankful For (Our Thanksgiving). Psalm 147:2, 3.

DECEMBER.

3—(Missionary) "He That Is Born King of the Jews." (A program of Christmas, and of Jewish Missions. Matt. 2:1, 2.
11—(Practical) Getting Ready for Christmas. Mark 1:1-4.
18—(Biblical) Neighbors to All the World. Psalm 22:27.
25—(Christmas) Gifts That Cost. John 3:16.

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NEWEST AMERICANS

(Missionary)

JULY 3, 1921.

DAILY BIBLE READINGS.

WORKERS TOGETHER WITH GOD.

Noah, the Builder.

Sunday—Gen. 5:28, 29.
Monday—Gen. 6:5-11, II Pet. 2:4-9.
Tuesday—Gen. 6:12-18.
Wednesday—Heb. 11:1, 2, 6, 7.
Thursday—Gen. 7:1, 24.
Friday—Gen. 8:1, 15-22.
Saturday—

(The Missionary Topics for the Junior Leagues have been prepared under the direction of the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with these programs the leader will need the text-book, "Mr. Friend O'Man," price 60 cents, cloth; 40 cents, paper; and the Junior Program Packet, which gives additional material, price 30 cents).

PROGRAM.

Hymn—"God Bless Our Native Land."

Bible Lesson—The Story of a Man Who Left His Native Land to Go Into a Foreign Country. Genesis 12:1-9.

Discussion—Talk informally about why people leave their homes to go to other lands; sometimes because they are poor and hungry at home; sometimes because they seek better business opportunity; sometimes to escape persecution and have religious freedom. Bring out three degrees of Americanization, the new, newer and newest Americans. Ask "Who is the oldest American you know?" Answers may suggest oldest members of Church or family. Go back to "Who lived here before they did?" until you reach the original Americans, the Indians. Columbus and his party were *new Americans*. Lead up to the Pilgrim Fathers and on to *newer* Americans. Make clear the fact that all of us are immigrants unless we are Indians and that we have been here only a little longer than the newest Americans who are arriving at Ellis Island today.

Prayer—For all those who have left their homes to go to other lands.

Exercise—Welcoming Newest Americans (see exercise in Program Packet). The Spirit of the Flag. Tell the story of Chapter 5, "Mr. Friend o' Man."

Exercise—The United Church and the Newest Americans. (See exercise in packet).

Story—"Tony's Church." (See leaflet in packet, to be told or read).

Prayer—For all the boys and girls in America who have come from other lands, for our Immigrant Mission Board, for the Slav student supported by the Juniors, and for all missionaries and teachers in our Immigrant Mission work.

Hymn—"My Country, 'tis of Thee."

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STORIES OF OUR KINDERGARTENS AND SETTLEMENTS

JULY 10, 1921.

Matt. 19:14.

DAILY BIBLE READINGS.

WORKERS TOGETHER WITH GOD.

Joshua, the Soldier.

Sunday—Numbers 13:1-3, 17-20.
Monday—Numbers 13:25-28, 30-33.
Tuesday—Numbers 14:1-11, 26-38.
Wednesday—Joshua 1:1-11, 16-18.
Thursday—Joshua 3:7-7-17.
Friday—Joshua 6:1-16, 20.
Saturday—Joshua 24:1-30.

(Anna P. Hess.)

THE MARTIN LUTHER NEIGHBORHOOD HOUSE, PHILADELPHIA.

How the Kindergarten Was Started. About fifteen years ago the Italians were immigrating by the thousands, many settling in South Philadelphia. St. Peter's English Lutheran Church stands in that section. One day a black-eyed, curly-haired Italian boy wandered into Sunday School unbidden. He was asked, "Who brought you?" and he answered, "I comma myself." Upon this, Mrs. Cassaday, the wife of the pastor, conceived the idea of a Lutheran Church for Italians. On January 6, 1908, a kindergarten was opened with a trained kindergartner from the Mary J. Drexel School in charge. Today we have two teachers at work, and there is an average attendance of over fifty children.

The kindergarten is conducted five afternoons a week, with the object of developing the children along spiritual, mental, physical and social lines. A daily plan may be described as follows: An opening hymn, a prayer, a Bible story, a Bible verse, an object lesson, finger plays, games and manual work. One hymn and one Bible verse is memorized each week. An endeavor is made to fill the minds of the children so full of good that it leaves no room for evil.

It is a deplorable fact that the first English the children seem to pick up is cursing, a fault which the influence of the kindergarten largely overcomes. "Say, you darsn't curse in kindergarten, you gotta wait 'till you get outside," was the rejoinder of one

small boy to another a few weeks after the opening of the kindergarten. The way was thus opened for the teacher to impress the thought that swearing is wrong at all times and in all places, and the whole neighborhood is better for the teaching thus given.

Visiting Day at the Neighborhood House. Annually "open house" is kept, when visitors from various city churches see the work of the House and the children render a program. Those who were present at the event this year and witnessed the demonstration of a Mission Band meeting were both impressed at the enthusiastic interest the Italian children take in missions, and amused at the rapidity with which they could find Scripture passages when called for.

This was the result of the method of study pursued in the regular Mission Band meetings. During the past winter the children have studied the positions of the Books of the New Testament, and in order to encourage them to become familiar with their Bibles, Bible drills were held. The teacher would ask for a certain verse, as for example, Matt. 45:44, and the child who found the verse first would read it; each child was eager to read the greatest number of verses.

Another feature of the weekly program was the studying of Bible verses. They not only memorized the twenty-six verses of the Bible Alphabet which comes in this year's packet accompanying "Lamplighters Across the Sea," which they studied, but they grasped their meaning as well. After learning the verse, Matt. 25:4, the "Inasmuch" verse, the children asked what they could do. The teacher told them of those less fortunate than they even, the famine sufferers in the Near East, in China and India, and the war sufferers of Europe, and suggested that they sell Easter cards among their schoolmates, and send the proceeds to help feed the hungry in those lands. This met with their approval, and in two weeks they had realized five dollars, which was immediately sent to the Relief Boards. The children were very happy in the thought that they, too, had helped a little.

Easter. Other children have caught the spirit of helping, too. "A few weeks ago," the teacher says, "we had an Easter party to which we are indebted to a Mission Band in Norristown. After the regular opening we played 'Buzz' as it is played in China, offering an Easter basket as a prize. Then there was a hunt for candy eggs. For Bible verses recited another Easter basket was the prize, and the party concluded with games and a distribution of chocolate eggs."

Christmas Celebration. Christmas is always a happy time at the Neighborhood House. Sunday School, Mission Band, Sewing School and Kindergarten combine in one big festival, to which parents and friends of the work in all the Philadelphia Churches come. A program consisting of the Christmas story retold by the children, brief reciting of Scripture verses, with the singing of Christmas carols and exercises telling of Jesus, the Hope of the World, is rendered.

The thing which always impresses the visitors is the hearty singing of the children, and the ready response with Bible passages memorized, telling the whole Christmas story. The children *know* the Christmas message in a way which puts to shame many of the children in our Sunday Schools.

The celebration is concluded with a distribution of candy and gifts, made possible in some measure by the gifts of Junior Societies and other friends in some of our Churches.

THE LUTHERAN SETTLEMENT, PHILADELPHIA.

A Fairy Palace. That is what our Lutheran Settlement, located at 1333 Frankford Avenue, in the section of Philadelphia known as Kensington, seems to the boys and girls of the neighborhood.

The Classes. Because many of the children must leave school early to go to work, there are classes to teach them those things which they would not learn at home. There are sewing classes for the girls. Domestic Science classes give the girls their first lessons in better housekeeping. In the carpentry classes the boys learn to make useful articles. There is a music department where piano and violin lessons are given. Every evening before the classes there is a short service with bright hymns and a Bible story.

The Library. Twice a week is "Library Day" and the boys and girls eagerly take advantage of the chance to get good wholesome books. There is a Story Hour at the same time, with stories, Bible, missionary and popular, and games of all sorts.

The Kindergarten. It's lots more fun at the kindergarten at the Settlement than at home, if mother has to be away at work all day, or if the yard isn't big, or if there isn't any one to play with. The little tots come daily to the kindergarten for Bible stories, play, handwork, singing, and for crackers and milk, and they go home again, tell the stories and sing the little hymns, and are real little missionaries.

The Baby Clinic. A very interesting influence is established through the Baby Clinic. This is conducted one afternoon each week, and is in charge of a trained nurse and a physician, who give them directions as to diet, cleanliness and the physical care of little folks. Thereby carelessness and superstition are displaced by scientific principles of living. The mothers are registered on the roll of the Settlement and welcome a visit by a worker of the staff. Sooner or later we ask about the religion. Are the children baptized? Do you ever go to Church?

Other Activities. There is a Girls' Club where the club spirit is taught the older girls, and mission study work made a feature. A Boy Scout Troop and a Camp Fire Group keep others interested. Through the Mothers' Club the grown-ups are reached.

Summer Work. Summer means flowers, and the children love flowers, as is shown by the eagerness with which they receive the few which come to be distributed. Daily Vacation Bible School plans are made, and the children find the Settlement cool and inviting with good Bible stories, music and handwork, after the noisy, dirty streets. Summer means Country Week, too, and a breath of country and green fields and blue skies mean so much. It is picnic season, also, and what small boy or girl does not like a picnic?

WAYS IN WHICH JUNIOR LEAGUES CAN HELP.

One summer one of the Junior Societies of a nearby town invited the Mission Band of the Neighborhood House to a picnic. In a beautiful park, after a long trolley ride, games were enjoyed, ball played, stories told, songs were sung, and a picnic dinner of sandwiches, fruit, cake and other good things, topped off with ice cream cones was done justice to. It was a day long remembered by both societies. The Juniors who entertained learned that their little friends were children just like them, enjoyed the same things, even knew the same songs, while the Neighborhood children learned that they were part of the Church, of something big, and there were others who were interested in them. A bond of friendship has sprung up between the two societies, so that annually the Juniors send to the Neighborhood House toys and gifts as a Christmas greeting. Cannot some of our Junior Leagues arrange Christmas or Easter parties for these children, sending gifts or candy, to which the teachers will add games and provide hours of enjoyment for the children?

The Settlement needs just the same work.

The Sewing School at the Neighborhood House is teaching the children to make garments. The need here is material to use in the work. Could not some Junior Leagues supply this?

Among the needy families of the neighborhood and the Neighborhood House distributes clothing from time to time. Garments of all kinds are needed. Could not the Junior Society gather together outgrown and worn, but good, garments and send a box?

The sale of postcards, which largely supports the work, can be carried on by the Juniors. Write to the Neighborhood House, 1333 S. 9th Street, Philadelphia, and get a supply of the cards. Have your Juniors sell them and send the money to the Neighborhood House.

The Library is the newest venture. Books of the right type are needed. Some Junior societies could send these.

For the Settlement, the same things can be done. Garments can be made, lead pencils can be sold, books, games and pictures sent.

The Juniors at both places like anything that Juniors in our Junior Societies like. Will you help them?

THE NEIGHBOR COMMANDMENT

JULY 17, 1921.

DAILY BIBLE READINGS.

WORKERS TOGETHER WITH GOD.

Joseph, Slave and Ruler.

Sunday—Gen. 37:3-11.
Monday—Gen. 37:23-36.
Tuesday—Gen. 39:1-6.
Wednesday—Gen. 39:20-23, 41:14-16.
Thursday—Gen. 41:46-57.

Friday—Gen. 45:1-15.
Saturday—Gen. 50:1-26.

(Laura Wade Rice.)

Scripture—Matt. 22:35-40.
Memory Verses—Matt. 27:37-39.
Subject—Loving Others For Jesus' Sake.

Lesson Story. When God's people Israel lived for four hundred years in the land of Egypt they learned a great many things that were not good. It is the same way with boys and girls at school or at play—it is so easy to learn to do what the other children do! So, after Moses had led them out of Egypt and God's pillar of fire and cloud showed them the way, He brought them near to a grand old mountain, Mt. Sinai, and there He gave Moses ten commandments or laws to help them, and all people to know what things are right to do and what are wrong. The people of one part of Africa call them "The Ten Tyings," because they tie, or hold us fast to God's plan for our lives. You can all say the Ten Commandments, and see how they tie us to have Him, the one true God, for our God, not to make idols, as the heathen do, or images as the Roman Catholics do, how they tie us to our behavior in keeping His name holy, and on His holy day, and how they tie us far away from disobedience to our parents, from murder, impurity, and stealing. All these things hurt us and our own souls more than they hurt others, for it is worse to be a murderer than to be murdered, worse to be a thief than to have our goods stolen. (Have the Commandments repeated).

But the one that says "Thou shalt not bear false witness against thy neighbor" means to tie us from hurting him in any way that is worse for him than for us. To have someone tell a lie about us which will make people think us dishonest or bad and which hurts our character in other people's minds, and we live on and have to bear their bad opinion is often worse than being dead! Say that commandment again. Did you ever "tell on" anvone? That is mean! Perhaps what you said was true—perhaps you only thought it was true. False witness! Always say the kind, good word about your neighbor, then you will help him to be good, even if he isn't *very* good, or is even bad. That is God's first law about your neighbor. (Call for Exodus 20:17). To wish for—to covet—the thing that belongs to someone else has made men break most of the other tyings. If you do that, you will act jealous, and blame God for not giving you what your neighbor has, coveting has led to stealing, murder, being impure. It makes us always feel wrong toward God. Wanting what belongs to our neighbor doesn't make us love him, or want to help him, it scowls up our faces and puckers up our hearts, we cannot be like Jesus, sunshiny and kind and helpful. "O, don't you think a shadow comes when one don't love his neighbor?"

What was our Bible lesson about the lawyer and Jesus? (Get Juniors to tell. Call for memory verse.) Love thy neighbor *how?* As *thyself?* Would you kill yourself? Steal from yourself? Be mean to yourself? Tell lies on yourself? Say unkind things about yourself? The poet says:

"Boys, flying kites, draw in their winged birds;
Guard well your tongue—you can't do that with words."

How did the Lord Jesus treat His neighbors? (Get Juniors to answer.) What were His words on the cross? "Father—Forgive." When Peter had denied Him, almost His first words after He arose were, "Tell my disciples, *and* Peter." (Call for the story of the Good Samaritan and remind Juniors that the Lord Jesus told it to a man whom He repeated our memory verse to show him that *everyone who needs our help is our neighbor.*

Prayer. "Dear Lord Jesus: I am so glad that I am one of Thy 'neighbors' whom Thou didst leave Heaven to help and to save. May Thy Holy Spirit help me to grow every day more like Thee, loving and helping others, for Thy dear sake. Amen."

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SPENDING GOD'S DAY IN GOD'S WAY

JULY 24, 1921.
Matt. 12:8.

DAILY BIBLE READINGS.

WORKERS TOGETHER WITH GOD.
Moses, Leader and Law Giver.

Sunday—Hebrews 11:23-26, Gen. 2:23-25.
Monday—Exodus 3:1-22.
Tuesday—Exodus 9:27-35.
Wednesday—Exodus 12:1-14.
Thursday—Hebrews 11:27-29.
Friday—Exodus 19:1-9, 16-19.
Saturday—Exodus 20:1-21.

(Mrs. M. Halley Frey.)

Lesson Taught. God gave us a day in which to put aside our everyday work and our everyday pleasures. We are not to be sad and gloomy, we are to be glad, joyful, for God would have His children happy always and especially on this holiday He has given us.

What would God like to have us do on His Holy Day? Let us turn back to the Old Testament and read Deut. 5:12, "Observe the Sabbath Day to keep it holy, as Jehovah thy God commandeth thee." The word Sabbath means rest, and calls us from weekday play and studies and our little cares to think about God and to learn how to serve Him better.

The Sabbath belongs to God. When we take what belongs to a playmate we call it stealing; the Sabbath belongs to God and if we use it selfishly we steal from God. He claims one-seventh of the week for Himself. He does it for our own good for He knows just what we need so He makes laws to meet our needs. What a wise and loving Father He is! He knows just how long we can work and study before we need recreation and when we are tired and things don't go just right then comes Sunday with its rest and gladness.

God would have us keep His day holy. Anything that is separated and set apart for sacred uses is holy, so we speak of the holy Sabbath, or the holy temple, or the holy sacraments. So the Sabbath is God's holy rest day, the best day of all the week and we must use it right, not mar it by doing things that we can do during the week.

God's Day is to be a day of worship. Jesus went to the synagogue to worship. If Jesus felt the need of God's word and strength how much more do we boys and girls need it. We want to go to God's house and look up into the face of our Father and thank Him for all the good things of the week. We want to sing songs of love and gratitude to Him and learn some new lessons from His word. How these lessons and songs will influence our lives as we grow older we cannot know today, but as time goes on and we grow to manhood and womanhood these will be the steps, as it were, to a life worth while. No life is complete without Jesus and His teaching and in the Church on Sunday is the place where we find Him.

What may we do on God's Day? Jesus worked on the Sabbath, yes. He healed the sick, opened the eves of the blind, He also cleansed the temple when He saw the money changers at work in all their wickedness. We can't heal the sick, but we might perhaps send a flower to them on the Lord's Day. We could help the blind a bit by reading a story or telling them the old sweet story of Jesus. And the lame, what about them? Perhaps after dinner we sometimes take a ride in our nice big automobile and never think of the lame or the shut-in. This we could do on God's Day and we would still keep the day holy. We may laugh and sing and be happy all day long. God doesn't want gloom, He wants joy. The Bible tells us on many of its pages to rejoice and be glad.

God's Day is a day of rejoicing to those who truly love Him. How we love to hear the Church bells ring out through the stillness and quiet on Sunday morning! When a wee girl we thought the sun always shone brighter on that morning than all the other six. I sometimes, even now, think so. What a precious gift of rest and change this holy day is to us. Let us show our appreciation by keeping it holy. A little boy, spending the day with a favorite auntie, carried a bag of marbles with him wherever he went. When asked why he did so he replied that his mother had made the bag for him and oh how he loved it! He showed his appreciation by taking good care of it. We can show our love to our Heavenly Father by using the day He gave us in the way which will please Him.

Jesus tells us, in the last verse of the twelfth chapter of Matthew, that if we do His will we are His friends. It would be so simple for us just to take Him at His word and do what He would have us do. We all can do this by keeping God's day just as He would have us keep it. We would be the ones to receive help and inspiration and God would be pleased. When another Sunday comes around let us keep it holy.

This is the day the Lord hath made,
He calls the world His own;
Let Heaven rejoice,
Let earth be glad
And praise surround the throne.

A SOLDIER FATHER AND SON (MUHLENBERGS) (Historical)

JULY 31, 1921.

DAILY BIBLE READINGS.

WORKERS TOGETHER WITH GOD.

Bezaleel and Aholial—Workmen.

Sunday—Exodus 35:1-19.
Monday—Exodus 35:20-29.
Tuesday—Exodus 35:30-35.
Wednesday—Exodus 36:1-38.
Thursday—Exodus 37:1-29.
Friday—Exodus 38:22-31.
Saturday—Exodus 39:27-43.

(Rev. D. P. Drawbaugh.)

The subject for our study is exceedingly interesting from an historical point of view. There are two reasons which make it a very interesting subject: First, we are introduced to a very excellent and pious family in the early history of the Church. Second, the history of this father and son present to our mind many helpful thoughts, and at the same time the story is so attractive that it rivets the attention of every person who reads it.

Historical Sketch. The father was the noted Henry Melchior Muhlenberg, one of the first Lutheran preachers in America.

Like most great and good men he had a fine religious training which he received from his Christian parents and Christian surroundings.

By the death of his father early in life Henry was compelled to assist in the support of the family, yet he nevertheless improved every moment in the cultivation of his mind and in the acquisition of knowledge. At the age of twenty-one he became a tutor in a school. In 1735 he entered the University of Göttingen. After graduation at this institution he went to Halle, where besides studying he taught in the Orphan's House.

He decided to prepare for the missionary work, and Bengal, India, was selected as the field of his labors. But shortly before going to India, word came from Pennsylvania to Germany for someone to labor among the colonists in the New World. He was immediately selected and he decided to change his plans accordingly. He reached America in 1742 to the great joy of the German Christians. His arrival marked a new era in the Lutheran Church in the United States. He took pastoral care of the associated Churches of Philadelphia, New Hanover and Providence. While these Churches were the principal scenes of his labors, nevertheless he took long journeys and preached in many places.

During the War of the Revolution he sympathized with the colonists. Many of all classes taking advantage of this attitude and position—for he was widely known—took refuge in his home. His home was constantly filled with refugees and strangers—the poor and hungry, noble and common beggars. The hungry never went away dissatisfied and the suffering uncomforted. At his death there was deep and widespread sorrow. In many places bells were tolled, Churches shrouded in mourning and funeral sermons preached. He was a man of high mental power, with a finely cultivated mind. His society was sought by the learned men of the day and all knew him only to love him.

No wonder that such a father had a good and illustrious son, in the person of John Peter Gabriel Muhlenberg.

He was born in Pennsylvania in 1746. In due time he was sent to Halle, Germany. After one year of study at Halle he joined the Dragoons or cavalrymen. He returned to America in 1766 and studied for the Lutheran ministry. He was called to Virginia in 1771. He went to England in 1772 to be ordained by the Bishop of London, that he might minister in the English Churches. Returning the same year he settled at Woodstock, Va., where he entered upon his chosen calling. Soon after the beginning of the Civil War he made up his mind to enlist in the army. One Sunday morning, standing up in his pulpit, he told his congregation that there was a time to preach and a time to fight, and at the close of the service he tore off his robe, showing himself in full uniform and read from the pulpit his commission as colonel.

Many of his congregation volunteered and joined his regiment—the Eighth Virginia—popularly known as the German regiment. It was afterward noted for its courage and good discipline. He soon attained the rank of brigadier-general. He took part in many important battles of the war and retired with the rank of major-general. He served in congress three terms and was once elected United States Senator.

A Soldier of Jesus Christ. It is fine to be a soldier of Jesus Christ. No commission is so honorable as the commission from our great Commander, and no victory is so glorious as the victory of a Christian soldier. The noblest battle that anyone can win is the battle against sin and wrong. There is a crown of rejoicing awaiting the good soldier of Jesus Christ.

But it is also noble and glorious to fight for one's own country. This splendid son, Rev. Peter Muhlenberg, was first a soldier of Jesus Christ, but when his country needed him he was willing to throw aside the ministerial garb and don the uniform of a soldier.

In the world war many a minister put on the uniform of a soldier of his country—some to enter the ranks as privates, others were promoted to higher ranks and still many others ministered to the spiritual needs of all ranks, wherever needed.

In all places of service they had many trials and difficulties, but they remembered Paul's admonition to Timothy, "Endure hardness as a good soldier of Jesus Christ."

Not Easy to Be a Soldier. To be a soldier is not easy. It has many rough edges and many severe tests. It is not walking among sweetly scented roses in a nice garden plot, but it has many steep places, where the trail leads over rough and sharp stones.

Endurance Is a Necessary Qualification of a Good Soldier. To endure a long march, the wet, soggy trenches, the long hours with but little food and water and to keep constantly on the lookout for the enemy—all these are marks of a good soldier.

To endure hardness is the will of God. It is thus that his purposes are wrought out in us.

The hills are full of mineral riches, but to get them men must drive the tunnel and sink the shaft. The soil is full of golden harvests but men must scatter the seed in the furrow and bend and breathe hard over the plow. Nature has many secrets in her hand but man must work hard to unclasp the hand. Anything worth having is not to be had for nothing.

Deductions from the Lesson. It is a great blessing to have Christian parents and to be trained in a Christian home, where the Bible daily spreads its banquet of love, and where prayers lift up the desires of the family to God; where Christian love and kindness rule and reign.

One of the highest qualifications of a young man or a young lady is courage to do right. "Dare to be a Daniel, dare to stand alone; Dare to have a purpose firm, and dare to make it known." No one likes a slacker—a slacker is despised by every one.

If you would get on in the world you must have stick-to-it-iveness. This long word may not be in the dictionary, but it well expresses Paul's word of endurance. You must keep at it and never give up, if you would succeed. As a Christian you must not give up because some things are hard and discouraging, but keep right on. If obstacles do not move as you advance, move them by your energy—kick them out of the way.

To be a soldier, whether it be for Christ or for your country, means more than just putting on the uniform, or to go on dress parade. Too many people when they enlist under the banner of Christ seem to be satisfied with mere enlistment. There is work to be done. Christ's kingdom is to be built up. The good news of the Gospel must be told to others.

What things are necessary for a happy home?

What kind of homes will make a safe country in which to live?

From what kind of homes have gone out the great and good of the land?

What qualifications are most likely to insure success to them who reside there?

What is a good cure for discouragements?

What makes a good soldier of Jesus Christ?

REFERENCES.

Prov. 23:2-6, 5:1, 4th chap., 2:1, 2, 3:1-6, 7:1-2, 13:1; II Tim. 2:10, 4:5; James 5:11; II Thess. 1:4; Matt. 24:13; James 1:12; I Cor. 13:7.

COVERING THE SITUATION.

Visitor: "I hardly know what to do with my week-end."

Native: "I suggest that you put a hat on it."—Boys' Life.

INTERMEDIATE TOPICS

(*Continued from page 27*)

tures, also of the lion, the greyhound and the he-goat. From these we may learn lessons.

The ant is industrious. "Go to the ant, thou sluggard; consider her ways and be wise," is worthy of our attention. Watch an ant hill. Every insect is busy. Some gather food, while others rebuild broken walls.

The ant shows wisdom. It gathers its food in the summer. For every capable person there is a task. Tasks performed at the proper time afford pleasure.

The coney is not an American animal. It is somewhat like a squirrel in size and color. It is feeble and timid. It makes its home in the clefts of the rocks for protection.

God's children are feeble and timid as compared with the forces of evil. They must seek the Rock, Jesus, for protection.

The locust alone is small. A band of locusts becomes a force. Young people may feel small and insignificant. Joined together under Christ's banner they become a force.

The spider is a humble insect. No matter how often the web breaks, the spider will patiently respin it. The cottage and palace are both the home of the spider. In low or high place there is a task awaiting us. Let us patiently attend to it.

The lion is king of beasts because of his great strength. From him we may learn reliance. Christ is our strength, upon Him we lean. Paul said, "I can do all things through Christ which strengtheneth me."

The greyhound is fleet of foot. God would have us to be fleet in His service. The cause of Christ is carried forward by "quick-footed servants."

The he-goat leads the flock. Leaders are necessary in the Church. Has God endowed you with qualities for leadership?

TOPIC STUDY.

What We Owe to Animals. Food. A great part of our food supplies comes from animals. Eggs, milk, butter and cheese are animal products and valuable articles of food.

Clothing. The sheep, the cow and the goat supply us with the main part of our clothing. In the far north furs and skins are used for clothing.

Service. Animals bear our hardest burdens, without them life would be a dreary drudgery.

Application. Animals teach us many valuable lessons. They supply us with many of the necessary things of life. Animals lighten our labors by helping us bear our burdens.

Our memory verse should be committed. God notes even the sparrow's fall. We should be kind to all God's creatures. Never kill animals wantonly.

Let us thank God for animals and all that they mean to us.

THE "FEAST OF ROSES"

(*Continued from page 12*)

of Sunday School and Memorial sermon at the morning service. At 1:30 p. m. the Memorial service is conducted. Addresses by prominent speakers and the debt paid by an attorney to the heir of the Baron. Special music also is rendered, and at 6 p. m. the children's day service is observed. At the close of the afternoon service those present come forward and deposit their roses in baskets which are used then in decorating the graves of adjoining cemetery and in particular the grave of Miss Horning, who lies sleeping on the place where the first two churches stood.

Thus has come about this unique yet charming service. Of all the Baron's vast fortunes and estates, all has been lost and nothing has reverted to the succeeding generations except the one red rose. Only that which he gave to the church abides, teaching us the lesson that material things will pass away but the spiritual are eternal and abiding. Only one red rose, but it keeps fresh before a grateful people the memory of him who loved to give and invest his possessions in the spiritual.

YOUR AMBITION

(*Continued from page 14*)

God showed him that the way to make the most of life *was to be a Christian.*

Christianity is a message to the strong, as well as to the weak.

It is no less a message to the fortunate and privileged than it is to the incompetent and the crippled.

When one remembers those eager bands of our young men and women who by courage and good fortune have come up to the doors of higher learning and special training, one simply has to think the Lord of Life has a friendly message for these children of ambition.

Come unto Me, ye favored sons and daughters of the republic!

Young men and women, get all the learning that you can. Get capacity. Get skill for business, or for engineering, or art, or for music. Get the biggest things you can, with diligence and with honor.

But don't leave God out!

St. Paul and all his brilliant brotherhood of ambition say—Take God in!

Christ came not to quench ambition, but to use it, not to shatter it, but to sanctify it, not to blame us for wanting to make the most of life—for what ever gift or talent we possess He gave it—but to have us dedicate it to His glory and to use it with a thankful and a generous mind.

Secret of enlarging power, of ineffable satisfaction!

"We are ambitious.
To please God!"

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HINTS FOR JUNIOR LEADERS

(*Continued from page 28*)

day," on other side "Some Things to Do." Let children suggest things, write them on board. (3) Talk by leader on how to keep God's Day. (One mother has a special box which contains books, toys, material and occupations best fitted for the children's Sunday, the very best things obtainable, and this is only allowed to be used on Sunday. Her children pronounce these things the "best of all." Pass on this suggestion to any parents who may be at the meeting, or send it home through the Juniors. Home co-operation is needed in this matter.) Expression—Plan specifically for each Junior to be at church the following Sunday, and to bring someone else along. Give out little booklets, or let the children make them, in which are to be written the date, the text of the pastor's sermon, and one thought which the Junior can remember of the sermon. Fix the goal of a Testament to be given to each Junior who at the end of three months can return his booklet complete with the text for every Sunday. Closing Exercises.

JULY 31—A SOLDIER FATHER AND SON.

Program—Hymn, "Stand Up, Stand Up For Jesus"; Prayer; Roll Call; Minutes; Treasurer's Report; Salute to American and Christian Flags; Study of Topic, (1) Story told by Junior boy; (2) Lessons drawn from story and thoughts of Topic as given in REVIEW given by leader. Get a picture of Muhlenberg, and unveil it at this meeting, letting one of the Junior boys prepare a little essay on Muhlenberg. Give the exercise "How the Lutheran Church Came to America." Have a short talk on our home mission work, of which Muhlenberg was the pioneer; tell stories of some of our Home Mission churches, and make plans to send gifts or help one of these churches in some specific way—post-cards for the children, a box to be prepared to be sent at Christmas time, or a contribution of cash for the work.

Here is a list of activities for the vacation season, which the Junior Leaguers can also engage in throughout the year: hold parties at orphans' homes, make outfits for children, help on playgrounds, entertain other Junior Leaguers, raise money to help with the schooling of others less fortunate, visit sick children of the community, write letters to these children, send supplies to children and our missionaries at our foreign mission stations, give entertainments, read, speak and sing for the inmates of hospitals, visit the blind, send stamped post-cards to institutions whose inmates may wish to send greetings to others, cut puzzles, make scrapbooks, and cheer-up folders for hospitals, make surprise bags with gifts for invalids, start or assist in clean-up campaigns, distribute literature and magazines, participate in community sings, pageants and plays, engage in bird and animal protection. These are suggestions for activities in addition to the regular activities for the Church in which the Juniors may engage, and the regular support of the various missionary causes to which the Juniors should contribute. Have your Juniors follow the suggestions as given for helping others, make *Service* the keynote of these six months' study. Send in to the office news of what your Juniors are doing, a news department will serve as an exchange of ideas.

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HINTS FOR SOCIAL MEETINGS

(*Continued from page 17*)

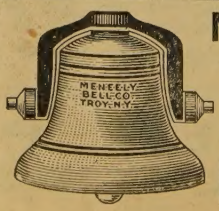
C. A. afford? How do the people spend their Sundays beside going to church? What proportion of social gatherings are held in the homes of the community? What community affairs are arranged to develop a community spirit? What is our League doing to foster better recreation among our own young people and the people of the neighborhood? These are some things for the members of the League to look up during the summer, doing personal research work, and in the fall plans should then be made to have the League take its place as a factor in the social betterment of the community.

* * * *

Another important phase of social betterment during the summer is the Daily Vacation Bible School. Why should not our Leagues, as part of their social program, organize and conduct these in our churches? How many of our Leaguers who are free are willing to assist as teachers? It is a far-reaching work, and a preparation for the wider work of Weekday Christian Instruction.

—

At a missionary meeting, when contributions for the great cause were asked for, the plates were heaped with coins and bank notes. Among them, however, was a card which a young man in a back seat had put in. On it he had written the one word, "Myself." He had given more than all the rest.—*Selected.*



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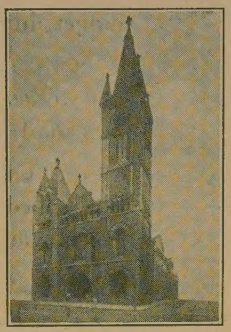

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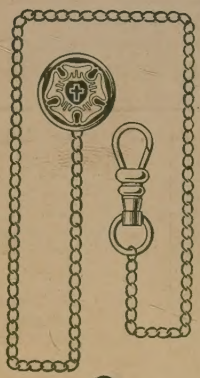

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